A Comprehensive Manual of Abhidhamma

The Abhidhammattha Sangaha of Ācariya Anuruddha



General Editor
Bhikkhu Bodhi

Revised and Edited by
Allan R. Bomhard

CHARLESTON BUDDHIST FELLOWSHIP
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The doctrinal positions expressed in this manual are those of Theravādin Buddhism.

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Preface

The present volume contains the Pāḷi text, an English translation, and a detailed exposition of Ācariya Anuruddha's *Abhidhammattha Sangaha*, the main primer for the study of Abhidhamma used throughout the Theravādin Buddhist world. This volume began as a revised version of Venerable Mahāthera Nārada's long-standing edition and annotated translation of the *Abhidhammattha Sangaha*.[1] Now, as the time approaches to go to press, it has evolved into what is virtually an entirely new book, published under essentially the same title. That title has been retained partly to preserve its continuity with its predecessor and partly because the name "Manual of Abhidhamma" is simply the most satisfactory English rendering of the Pāḷi title of the root text, which literally means "a compendium of things contained in the Abhidhamma." The term "comprehensive" has been added to the original title to underscore its more extensive scope.

A brief account seemed called for of the evolution through which this book has gone. Although Venerable Nārada'a *Manual*, in the four editions through which it has passed, had served admirably well for decades as a beginner's guide to the Abhidhamma, the work obviously required updating both in technical exposition and in arrangement. Thus, when the need for a reprint of the *Manual* approached in late 1988, I contacted Venerable U Rewata Dhamma of the Buddhist Vihāra, Birmingham, England, requesting him to prepare a set of corrections to the explanatory notes in the Fourth Edition. I also suggested that he should add any further information he thought would be useful to the serious student of Abhidhamma. I particularly wanted the assistance of Venerable U Rewata Dhamma in this task because he possesses a rare combination of qualifications: he is a traditionally trained Bhikkhu from Burma (Myanmar), the heartland of Theravādin Abhidhamma studies; he has himself edited the *Abhidhammattha Sangaha* and its classical commentary, the *Vibhāvinī-Ṭīkā*; he has written his own commentary on the work (in Hindi); and he is fluent in English.

While Venerable Rewata Dhamma, in England, was compiling his revisions and notes, in Śri Lanka, I set about reviewing Venerable Nārada's English translation of the *Abhidhammattha Sangaha*. A close comparison of the Pāḷi text, in several editions and with the commentarial gloss, led to a number of changes, both in the translation and Venerable Nārada's Pāḷi edition of the root text. In revising the translation, my objective was not merely to correct minor errors but also to achieve a high degree of consistency and adequacy in the rendering of Pāḷi technical terms. In order to facilitate cross-references to *The Path of Purification*, Bhikkhu Ñāṇamoli's masterly translation of the *Visuddhimagga*, I adopted much of the terminology used in the latter work, though, in some instances, I have opted for still different alternatives. Towards the very close of my editorial work on the *Manual*, I came upon the Pāḷi Text Society's recent edition of the *Abhidhammattha Sangaha* edited by Venerable Hammalawa Saddhātissa. This enabled

[1] *A Manual of Abhidhamma. Abhidhammattha Sangaha: An Outline of Buddhist Philosophy.* Fourth revised edition 1979. Kuala Lumpur, Malaysia: The Buddhist Missionary Society.

me to make a few additional corrections to the Pāḷi text, but, unfortunately, I encountered this edition too late to utilize its scheme for numbering the paragraphs of the *Sangaha*.

The major challenge in preparing this new edition was the composing of the explanatory guide. At first, when we started work, our intention was to retain as much as we could of Venerable Nārada's original annotations, making alterations in them and introducing new material only when we thought this would be necessary or especially desirable. However, as we proceeded, it soon became clear that far more sweeping changes were required. The wish to provide precise and detailed explanations of all the essential principles contained in the *Abhidhammattha Sangaha* sent both Venerable Rewata Dhamma and myself for frequent consultations to the *Sangaha's* two principal commentaries, the *Abhidhammattha Vibhāvinī-Ṭīkā* by Ācariya Sumangalasāmi[2] and the *Paramatthadīpanī-Ṭīkā* by Ledi Sayādaw.[3] It is from these two commentaries that much of the explanatory material in the guide has been extracted.

These two commentaries, as is well known among Abhidhamma scholars, often take opposite stands in their handling of technical questions, the Ledi Sayādaw commentary launching a sustained critique of the older work. Since our purpose here has been to elucidate the fundamental tenets of the Abhidhamma rather than to enter into the fray of controversy, we have focused on the convergences between the two commentaries or their complementary contributions. Generally, we have avoided the contentions that divide them, though, on occasion, when their differences seemed intrinsically interesting, we have cited their mutually opposed opinions. A great amount of information has also been drawn from the *Visuddhimagga*, which includes a lengthy Abhidhamma-style tract in its chapters on "the soil of understanding."[4]

From the mass of explanatory material thus collected, we have tried to compose a detailed guide to the *Abhidhammattha Sangaha* that will at once be capable of steering the newcomer through the intricacies of the Abhidhamma yet will also prove stimulating and illuminating to the veteran student. The explanatory guide follows strictly the traditional methods of exposition as maintained in the Theravādin monastic community. Thus, it deliberately avoids ventures into personal interpretation as well as sidelong comparisons with modern philosophy and psychology. While such comparative studies have their indubitable value, we felt that they should be excluded from an "inside" presentation of the Abhidhamma teaching as upheld by Theravādin orthodoxy.

The entire work has been structured somewhat in the manner of a classical commentary. Each section contains a passage from the Pāḷi text of the *Abhidhammattha Sangaha*, followed by an exact translation and then by an explanation of the important terms and ideas occurring in the passage cited. Such an approach is necessary because the *Sangaha* was composed as a concise, highly terse synopsis of the Abhidhamma, an instruction manual which assumes that a living teacher would flesh out the outline for the students with instruction. Read by itself, the *Sangaha* hovers at the edge of the arcane.

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[2] Śri Lanka, late twelfth century.
[3] Burma (Myanmar), first published in 1897.
[4] *Paññābhūmi*, XIV—XVII.

The Introduction, which is again the joint composition of Venerable Rewata Dhamma and myself, is intended to introduce the reader not only to the *Abhidhammattha Sangaha* but to the entire Abhidhamma philosophy in its broader perspectives and aims as well to the body of Abhidhamma literature from which the philosophy derives. In the final stage of preparation of this volume, we were fortunate to receive permission from another Burmese Abhidhamma scholar, Venerable U Sīlānanda, to make use of a large number of Abhidhamma tables that he had prepared for his students in the United States. These tables, compressing a vast amount of information into a concise schematic arrangement, will no doubt prove to be highly effective aids in grasping the details of the Abhidhamma. To Venerable Sīlānanda also belongs the credit for the lists of textual sources for the states of consciousness and mental factors, included here as appendices.

To conclude this Preface, there remains only the pleasant task of acknowledging the generous help that others have extended towards the completion of this book.

Venerable U Rewata Dhamma wishes to express his gratitude to those who helped him with his share of the work: Mirko Fryba, Mar Mar Lwin, Peter Kelly, Jill Robinson, Upāsaka Karuṇā Bodhi, and Dhamma Tilak.

I myself wish to thank Venerable U Rewata Dhamma for taking out time from a tight schedule to compile the material that was incorporated into this book; I also express appreciation to the team of helpers who made his work easier. Closer to home, I thank Ayyā Nyanasirī for entering onto disk, with remarkable accuracy, the Pāḷi text and revised English translation of the *Abhidhammattha Sangaha*; Savithri Chandraratne for typing the handwritten manuscript of the explanatory guide, also with remarkable accuracy; and Ayyā Vimalā for her perceptive comments on a draft version of the guide, which led to significant improvements in the text. Finally, I extend thanks to Venerable U Sīlānanda for kindly permitting the use of his valuable tables for this edition.

BHIKKHU BODHI
Kandy, Śri Lanka
August 1992



Post Script: The present edition has been revised and edited by Allan R. Bomhard. The changes consist mostly of the correction of spelling and typographical errors in the original, the reworking of some of the explanatory material to improve both consistency and comprehension, and the addition of new footnotes, mostly taken from Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines* (Kandy, Śri Lanka: Buddhist Publication Society; fourth revised edition [1980]). Most of the tables included in the original have been excluded from the present edition. This edition is intended exclusively for use in private study and is not intended for publication or resale. The original was published (1993) by the Buddhist Publication Society, Kandy, Śri Lanka — an American edition has also been published (2000) by BPS Pariyatti Editions, Seattle, WA.

Introduction

Preliminary Remarks

The nucleus of the present book is a medieval compendium of Buddhist philosophy entitled the *Abhidhammattha Sangaha*. The work is ascribed to Ācariya Anuruddha, a Buddhist savant about whom so little is known that even his country of origin and the exact century in which he lived remain in question. Nevertheless, despite the personal obscurity that surrounds the author, his little manual has become one of the most important and influential textbooks of Theravādin Buddhism. In nine short chapters, occupying about fifty pages in print, the author provides a masterly summary of that abstruse body of Buddhist doctrine called the "Abhidhamma." Such is his skill in capturing the essentials of that system that his work has become the standard primer for Abhidhamma studies throughout the Theravādin Buddhist countries of South and Southeast Asia. In these countries, particularly in Myanmar (Burma), where the study of Abhidhamma is pursued most assiduously, the *Abhidhammattha Sangaha* is regarded as the indispensable key to unlock this great treasure-store of Buddhist wisdom.

The Abhidhamma

At the heart of the Abhidhamma philosophy is the Abhidhamma Piṭaka, one of the divisions of the Pāḷi Canon, recognized by Theravādin Buddhism as the authoritative record of the Buddha's teachings.[5] This canon was compiled at the three great Buddhist councils held in India in the early centuries following the Buddha's demise: the first, at Rājagaha, was convened three months after the Buddha's Parinibbāna by five hundred senior monks under the leadership of the Elder Mahākassapa; the second, at Vesālī, 100 years later; and the third, at Pāṭaliputta,[6] 236 years later. The canon that emerged from these councils, preserved in the Middle Indo-Aryan language now called Pāḷi,[7] is known as the "Tipiṭaka," the three "baskets," or "collections," of the teachings. The first collection, the Vinaya Piṭaka, is the book of discipline, containing the rules of conduct for the Bhikkhus and Bhikkhunīs — the monks and nuns — and the regulations governing the Sangha, the monastic order. The Sutta Piṭaka, the second collection, brings together the Buddha's discourses (as well as a small number of utterances made by several of His disciples), spoken by Him on various occasions during His active teaching ministry of forty-five years. And the third collection is the Abhidhamma Piṭaka, the "basket" of the Buddha's "higher" or "special" doctrine.

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[5] According to the Theravādin school, the Pāḷi Canon contains the genuine utterances of the Buddha (and several of His disciples). The Theravādins maintain that their school alone is orthodox and that all other schools are degenerations and corruptions of the original teaching.
[6] Modern Patna.
[7] "Pāḷi" literally means "line, row," hence, "text."

The third great division of the Pāḷi Canon, the Abhidhamma Piṭaka, bears a distinctly different character from the other two divisions. Whereas the Suttas and Vinaya serve an obvious practical purpose, namely, to proclaim a clear-cut message of deliverance and to lay down a method of personal training, the Abhidhamma Piṭaka presents the appearance of an abstract and highly technical systemization of the doctrine. The collection consists of seven books: the *Dhammasangaṇī*, the *Vibhanga*, the *Dhātukathā*, the *Puggalapaññatti*, the *Kathāvatthu*, the *Yamaka*, and the *Paṭṭhāna*. Unlike the Suttas,[8] these are not records of discourses and discussions occurring in real-life settings; they are, rather, full-blown treatises in which the principles of the doctrine have been methodically organized, minutely defined, and meticulously tabulated and classified. Though they were no doubt composed and transmitted orally and only written down later, along with the rest of the canon, in the first century B.C.E., they exhibit the qualities of structured thought and rigorous consistency more typical of written documents.

In the Theravādin tradition, the Abhidhamma Piṭaka is held in the highest esteem, revered as the crown jewel of the Buddhist scriptures. As examples of this high regard, in Śri Lanka (Ceylon), King Kassapa V[9] had the whole Abhidhamma Piṭaka inscribed on gold plates, and the first book set in gems, while another king, Vijayabāyu,[10] used to study the Dhammasangaṇī each morning before taking up his royal duties and composed a translation of it into Sinhalese. On a cursory reading, however, this veneration given to the Abhidhamma seems difficult to understand. The texts appear to be merely a scholastic exercise in manipulating sets of doctrinal terms, ponderous, and tediously repetitive.

The reason the Abhidhamma Piṭaka is so deeply revered only becomes clear as a result of thorough study and profound reflection, undertaken in the conviction that these ancient books have something significant to communicate. When one approaches the Abhidhamma treatises in such a spirit and gains some insight into their wide implications and organic unity, one will find that they are attempting nothing less than to articulate a comprehensive vision of the totality of experienced reality, a vision marked by extensiveness of range, systematic completeness, and analytical precision. From the standpoint of Theravādin orthodoxy, the system that they expound is not a figment of speculative thought, not a mosaic put together out of metaphysical hypotheses, but a disclosure of the true nature of experience as apprehended by a mind that has penetrated the totality of things both in depth and in the finest detail. Because it bears this character, the Theravādin tradition regards the Abhidhamma as the most perfect expression possible of the Buddha's unimpeded omniscient knowledge (*sabbaññutā-ñāṇa*). It is His statement of the way things appear to the mind of a Fully Enlightened One, ordered in accordance with the two poles of His teaching: suffering (*dukkha*) and the cessation of suffering (*nirodha*), the first and third Noble Truths respectively.

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[8] Sanskrit *sūtra* "discourse, teaching."
[9] Tenth century C.E.
[10] Eleventh century C.E.

The system that the Abhidhamma Piṭaka articulates is simultaneously a philosophy, a psychology, and an ethics, all integrated into the framework of a program for liberation. The Abhidhamma may be described as a philosophy because it possesses an ontology, a perspective on the nature of experienced reality. This perspective has been designated the "Dhamma Theory" (*Dhammavāda*). Briefly stated, the Dhamma Theory describes a multiplicity of elementary constituents called "*dhammas*." The *dhammas* are not static contents of the mind and certainly not substantial elements, but fundamental constituents of cognition that collectively arise and present themselves in consciousness for a short while before falling away to be followed by other collections of constituents. The occurrence of a *dhamma* requires multiple causes and conditions. The *dhammas* are called "ultimates" inasmuch as no further analysis is possible. The *dhammas* fall into two broad categories: (1) the unconditioned *dhamma*, which is exclusively *Nibbāna*, and (2) the conditioned *dhammas*, which are the momentary mental and physical phenomena that constitute the process of experience. The familiar world of substantial objects and enduring persons is, according to the Dhamma Theory, a conceptual construct fashioned by the mind out of the raw data provided by the *dhammas*. The entities of our everyday frame of reference possess merely a consensual reality (*sammuti-dhamma*), derivative upon the foundational stratum of the *dhammas*.

Such a conception of the nature of experienced reality seems to be already implicit in the Sutta Piṭaka, particularly in the Buddha's disquisitions on the aggregates (*khandha*), the sense bases (*āyatana*), the elements (*dhātu*), dependent arising (*paṭicca samuppāda*), etc., but it remains there tacitly in the background as the underpinning to the more pragmatically formulated teachings of the Suttas. Even in the Abhidhamma Piṭaka itself, the Dhamma Theory is not yet expressed as an explicit philosophical tenet; this comes later, in the Commentaries. Nevertheless, though as yet implicit, the theory still comes into focus in its role as the regulating principle behind the Abhidhamma's more evident task, the project of systemization.

This project starts from the premise that, to attain the wisdom that knows things "as they really are," a sharp wedge must be driven between those types of entities that possess descriptive authenticity, that is, the *dhammas*, and those types of entities that exist only as conceptual constructs but are mistakenly grasped at as ultimately real. Proceeding from this distinction, the Abhidhamma posits a fixed number of *dhammas* as the building blocks of experienced reality, most of which are drawn from the Suttas. It then sets out to define all the doctrinal terms used in the Suttas in ways that reveal their identity with the descriptive objectives recognized by the system. On the basis of these definitions, it exhaustively classifies the *dhammas* into a net of pre-determined categories and modes of relatedness that highlight their place within the system's structure. And since the system is held to be a true reflection of experienced reality, this means that the classification pinpoints the place of each *Dhamma* within the overall structure of such experience.

The Abhidhamma's attempt to comprehend the nature of experienced reality, contrary to that of classical science in the West, does not proceed from the standpoint of a neutral observer looking outwards towards the external world. The primary concern of

the Abhidhamma is to understand the nature of experience, and thus the reality on which it focuses is conscious reality, the world as given in experience, comprising both knowledge and the known in the widest sense. For this reason, the philosophical enterprise of the Abhidhamma shades off into a phenomenological psychology. To facilitate the understanding of experienced reality, the Abhidhamma embarks upon an elaborate analysis of the mind as it presents itself to introspective meditation. It classifies consciousness into a variety of types, specifies the factors and functions of each type, correlates them with their objects and physiological bases, and shows how the different types of consciousness link up with each other and with material phenomena to constitute the ongoing process of experience.

This analysis of mind is not motivated by theoretical curiosity but by the overriding practical aim of the Buddha's teaching, the attainment of deliverance from suffering. Since the Buddha traces suffering (*dukkha*) to our tainted attitudes — a mental orientation rooted in greed (*lobha*), hatred (*dosa*), and delusion (*moha*) —, the Abhidhamma's phenomenological psychology also takes on the character of a psychological ethics, understanding the term "ethics" not in the narrow sense of a code of morality but as a complete guide to noble living and mental purification. Accordingly, we find that the Abhidhamma distinguishes states of mind principally on the basis of ethical criteria: the wholesome and unwholesome, the beautiful factors and the defilements. Its schematization of consciousness follows a hierarchical plan that corresponds to the successive stages of purity to which the Buddhist disciple attains by practice of the Buddha's path. This plan traces the refinement of the mind through the progression of meditative absorptions, the fine-material sphere and the immaterial sphere *jhānas*, then through the stages of insight and the wisdom of the supramundane paths and fruits. Finally, it shows the whole gamut of ethical training to culminate in the perfection of purity attained with the mind's irreversible emancipation from all defilements.

All three dimensions of the Abhidhamma — the philosophical, the psychological, and the ethical — derive their final justification from the cornerstone of the Buddha's teaching, the program of liberation announced in the Four Noble Truths. The survey of *dhammas* stems from the Buddha's injunction that the Noble Truth of suffering, identified with the world of conditioned phenomena as a whole, must be fully understood (*pariññeyya*). The prominence of mental defilements and requisites of enlightenment in its schemes and categories, indicative of its psychological and ethical concerns, connects the Abhidhamma to the second and fourth Noble Truths, the origin of suffering and the way leading to its end. And the entire taxonomy of *dhammas* elaborated by the system reaches its consummation in "the unconditioned element" (*asaṁkhatā dhātu*), which is *Nibbāna*, the third Noble Truth, that of the cessation of suffering.

The Twofold Method

The great Buddhist commentator, Ācariya Buddhaghosa, explains the word "Abhidhamma" as meaning "that which exceeds and is distinguished from the Dhamma"

(*dhammātireka-dhammavisesa*), the prefix *abhi* having the sense of preponderance and distinction, and *dhamma* here signifying the teaching of the Sutta Piṭaka.[11] When the Abhidhamma is said to surpass the teaching of the Suttas, this is not intended to suggest that the Suttanta teaching is defective in any degree or that the Abhidhamma proclaims some new revelation or esoteric doctrine unknown to the Suttas. Both the Suttas and the Abhidhamma are grounded upon the Buddha's unique doctrine of the Four Noble Truths, and all the principles essential to the attainment of enlightenment are already expounded in the Sutta Piṭaka. The difference between the two in no way concerns fundamentals but is, rather, partly a matter of scope and partly a matter of method.

As to scope, the Abhidhamma offers a thoroughness and completeness of treatment that cannot be found in the Sutta Piṭaka. Ācariya Buddhaghosa explains that, in the Suttas, such doctrinal categories as the five aggregates, the twelve sense bases, the eighteen elements, and so forth, are classified only partly, while, in the Abhidhamma Piṭaka, they are classified fully according to different schemes of classification, some common to the Suttas, others unique to the Abhidhamma.[12] Thus, the Abhidhamma has a scope and an intricacy of detail that set it apart from the Sutta Piṭaka.

The other major area of difference concerns method. The discourses contained in the Sutta Piṭaka were expounded by the Buddha under different circumstances to listeners with very different capacities for comprehension. They are primarily pedagogical in intent, set forth in the way that will be most effective in guiding the listener in the practice of the teaching and in arriving at a penetration of its truth. To achieve this end, the Buddha freely employs the didactic means required to make the doctrine intelligible to His listeners. He uses simile and metaphor; He exhorts, advises, and inspires; He sizes up the inclinations and aptitudes of His audience and adjusts the presentation of the teaching so that it will elicit a positive response. For this reason, the Suttanta method of teaching is described as *pariyāya-dhammadesanā*, the "figurative" or "embellished exposition of the Dhamma."

In contrast to the Suttas, the Abhidhamma Piṭaka is intended to divulge as starkly and directly as possible the totalistic system that underlies the Suttanta expositions and upon which the individual discourses draw. The Abhidhamma takes no account of the personal inclinations and cognitive capacities of the listeners; it makes no concessions to particular pragmatic requirements. It reveals the architectonics of experienced reality in the abstract, formalistic manner utterly devoid of literary embellishments and pedagogical expedients. Thus, the Abhidhamma method is described as *nippariyāya-dhammadesanā*, the "literal" or "unembellished exposition of the Dhamma."

This difference in technique between the two methods also influences their respective terminologies. In the Suttas, the Buddha regularly makes use of conventional language (*vohāra-vacana*) and accepts conventional truth (*vohāra-sacca*), truth expressed in terms of entities that do not possess cognitive ultimacy but can still be legitimately referred to them. Thus, in the Suttas, the Buddha speaks of "I" and "you," of "man" and

[11] *Aṭṭhasālinī* (commentary to *Dhammasangaṇī*) 2; *The Expositor* (translation of the *Aṭṭhasālinī*), p. 3.
[12] *Aṭṭhasālinī* 2—3; *The Expositor*, pp. 3—4.

"woman," of living beings, persons, and even self as though they were concrete realities. The Abhidhamma method of exposition, however, rigorously restricts itself to terms that are valid from the standpoint of ultimate truth (*paramattha-sacca*): *dhammas*, their characteristics, their functions, and their relations. Thus, in the Abhidhamma, all such conceptual entities provisionally accepted in the Suttas for purposes of meaningful communication are resolved into their cognitive ultimates, into bare mental and material phenomena that are impermanent, conditioned, and dependently arisen, empty of any abiding self or substance.

But a qualification is necessary. When a distinction is drawn between the two methods, this should be understood to be based on what is most characteristic of each Piṭaka and should not be interpreted as an absolute dichotomy. To some degree, the two methods overlap and interpenetrate. Thus, in the Sutta Piṭaka, we find discourses that employ the strictly philosophical terminology of aggregates, sense bases, elements, etc. and that come within the bounds of the Abhidhamma method. Again, within the Abhidhamma Piṭaka, we find sections, even a whole book (the *Puggalapaññatti*), that depart from the rigorous manner of expression and employ conventional terminology (*vohāra-vacana*), thus coming within the range of the Suttanta method.

Distinctive Features of the Abhidhamma

Apart from its strict adherence to the philosophical method of exposition, the Abhidhamma makes a number of other noteworthy contributions integral to its task of systematization. One is the employment, in the main books of the Abhidhamma Piṭaka, of a *mātikā* — a matrix, or scheme of categorization — as the blueprint for the entire edifice. This matrix, which comes at the very beginning of the *Dhammasaṅgaṇī* as a preface to the Abhidhamma Piṭaka proper, consists of 122 modes of classification special to the Abhidhamma method. Of these, twenty-two are triads (*tika*), sets of three items into which the fundamental *dhammas* are to be distributed; the remaining hundred are dyads (*duka*), sets of two terms used as a basis for classification.[13] The matrix serves as a kind of grid for sorting out the complex manifold of experience in accordance with principles determined by the purposes of the Dhamma. For example, the triads include such sets as states that are wholesome, unwholesome, indeterminate; states associated with pleasant feeling, painful feeling, neutral feeling; states that are *kamma* results (*vipāka*), productive of *kamma* results, neither; and so forth. By means of its selection of categories, the matrix embraces the totality of phenomena, illuminating it from a variety of angles, philosophical, psychological, and ethical in nature.

[13] The *Dhammasaṅgaṇī* also includes a Suttanta matrix consisting of forty-two dyads taken from the Suttas. However, this is ancillary to the Abhidhamma proper and serves more as an appendix for providing succinct definitions of key Suttanta terms. Moreover, the definitions themselves are not framed in terms of Abhidhamma categories, and the Suttanta matrix is not employed in any subsequent books of the Abhidhamma Piṭaka.

A second distinguishing feature of the Abhidhamma is the dissection of the apparently continuous stream of consciousness into a succession of discrete evanescent cognitive events called "*cittas*," each a complex unity involving consciousness itself, as the basic awareness of an object, and a constellation of "mental factors" (*cetasika*), which exercise more specialized tasks in the act of cognition. Such a view of consciousness, at least in outline, can readily be derived from the Sutta Piṭaka's analysis of experience into the five aggregates, among which the four mental aggregates are always inseparably conjoined, but the conception there remains merely suggestive. In the Abhidhamma Piṭaka, the suggestion is not simply picked up but is expanded into an extraordinarily detailed and coherent picture of the functioning of consciousness both in its microscopic immediacy and in its extended continuity from life to life.

A third contribution arises from the urge to establish order among the welter of technical terms making up the currency of Buddhist discourse. In defining each of the *dhammas*, the Abhidhamma texts collate long lists of synonyms drawn mostly from the Suttas. This method of definition shows how a single *dhamma* may enter under different names into different sets of categories. For example, among the defilements (*kilesa*), the mental factor (*cetasika*) of greed (*lobha*) may be found as "the taint of desire for gratification of the senses," "the taint of (attachment to) existence," "the bodily knot of covetousness," "clinging to sensory pleasures," "the hindrance of sensory desire," etc.; among the requisites of enlightenment, the mental factor of wisdom (*paññā*) may be found as "the faculty and power of wisdom," "the enlightenment factor of investigation of states," "the path factor of right view," etc. In establishing these correspondences, the Abhidhamma helps to show the interconnections between doctrinal terms that might not be apparent from the Suttas themselves. In the process, it also provides a precision-tool for interpreting the Buddha's discourses.

The Abhidhamma conception of consciousness further results in a new primary scheme for classifying the fundamental constituents of experienced reality, a scheme which eventually, in the later Abhidhamma literature, takes precedence over the schemes inherited from the Suttas, such as the aggregates, sense bases, and elements. In the Abhidhamma Piṭaka, the latter categories still loom large, but the view of mind as consisting of momentary occurrences of consciousness and its concomitants leads to a fourfold method of classification more congenial to the system. This is the division of actuality into four ultimate (*paramattha*) categories: (1) consciousness (*citta*), (2) mental factors (*cetasika*), (3) matter, or material phenomena (*rūpa*), and (4) *Nibbāna*, the first three comprising conditioned (*saṁkhata*) elements, and the last the unconditioned (*asaṁkhata*) element.

The last novel feature of the Abhidhamma method to be noted here — contributed by the final book of the Abhidhamma Piṭaka, the *Paṭṭhāna* — is a set of twenty-four conditional relations laid down for the purpose of showing how the ultimate categories are welded into orderly processes. This scheme of conditions supplies the necessary complement to the analytical approach that dominates the earlier books of the Abhidhamma. The method of analysis proceeds by dissecting apparent wholes into their component parts, thereby exposing their voidness (*suññatā*) of any indivisible core that

might qualify as self or substance. The synthetic method plots the conditional relations of the bare phenomena obtained by analysis to show that they are not isolated self-contained units but nodes in a vast multi-layered web of interrelated, interdependent events. Taken in conjunction, the analytical method of the earlier treatises of the Abhidhamma Piṭaka and the synthetic method of the *Paṭṭhāna* establish the essential unity of the twin philosophical principles of Buddhism, non-self, or egolessness (*anattā*), and dependent arising (*paṭicca samuppāda*), or conditionality. Thus, the foundation of the Abhidhamma methodology remains in perfect harmony with the insights that lie at the heart of the entire Dhamma.

The Origins of the Abhidhamma

Although modern critical scholarship has attempted to explain the formation of the Abhidhamma by a gradual evolutionary process,[14] Theravādin orthodoxy assigns its genesis to the Buddha Himself. According to the Great Commentary (*Mahā-aṭṭhakathā*), quoted by Ācariya Buddhaghosa, "What is known as Abhidhamma is not the province nor the sphere of a disciple: it is the province, the sphere of the Buddhas."[15] The commentarial tradition holds, moreover, that it was not merely the spirit of the Abhidhamma, but the letter as well, that was already realized and expounded by the Buddha during His lifetime.

The *Aṭṭhasālinī* (also spelled *Atthasālinī*) relates that in the fourth week after the Enlightenment, while the Blessed One was still dwelling in the vicinity of the Bodhi Tree, He sat in a jeweled house (*ratanaghara*) in the northwest direction. This jeweled house was not literally a house made of precious stones but was the place where He contemplated six of the seven books of the Abhidhamma Piṭaka.[16] He contemplated their contents in turn, beginning with the *Dhammasanganṇī*, but, while investigating the first five of these books, His body did not emit rays. However, upon coming to the *Paṭṭhāna*, when "He began to contemplate the twenty-four universal conditional relations of root, object, and so on, His omniscience certainly found its opportunity therein. For, as the great fish Timiratipingala finds room only in the great ocean, 84,000 yojanas in depth, so His omniscience truly finds room only in the Great Book. Rays of six colors — indigo, golden, red, white, tawny, and dazzling — issued from the Teacher's body, as He was

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[14] See, for example, the following works: A. K. Warder, *Indian Buddhism*, 2nd revised edition (Delhi: Motilal Banarsidass [1980]), pp. 218—224; Fumimaro Watanabe, *Philosophy and its Development in the Nikāyas and Abhidhamma* (Delhi: Motilal Banarsidass [1983]), pp. 18—67; and the article "Abhidhamma Literature" by Kogen Mizuno in *Encyclopaedia of Buddhism*, Fasc. 1 (Government of Ceylon [1961]).
[15] *Aṭṭhasālinī* 410; *The Expositor*, p. 519.
[16] Namely, the *Dhammasanganṇī*, the *Vibhanga*, the *Dhātukathā*, the *Puggalapaññati*, the *Yamaka*, and the *Paṭṭhāna*, but not the detailed refutation of deviant views found in the *Kathāvatthu*, which is attributed to the Elder Moggaliputta Tissa, who presided over the Third Council, which was convened in Patna by the Emperor Asoka in the middle of the third century B.C.E.

contemplating the subtle and abstruse Dhamma by His omniscience, which had found such an opportunity."[17]

Theravādin orthodoxy thus maintains that the Abhidhamma Piṭaka is the authentic Word of the Buddha, in this respect differing from an early rival school, the Sarvāstivādins. The Sarvāstivādins also had an Abhidhamma Piṭaka consisting of seven books, considerably different in detail from the Theravādin treatises. According to the Sarvāstivādins, the books of the Abhidhamma Piṭaka were composed by Buddhist disciples, several being ascribed to authors who appeared generations after the Parinibbāna of the Buddha. The Theravādin school, however, holds that the Blessed One Himself expounded the books of the Abhidhamma, except, of course, for the *Kathāvatthu* (see footnote 16).

The Pāḷi Commentaries, apparently drawing upon an old oral tradition, maintain that the Buddha expounded the Abhidhamma, not in the human world to His human disciples, but to the assembly of devas, or "celestial beings," in the Tāvatiṁsa heaven. According to this tradition, just prior to His seventh annual rains retreat, the Blessed One ascended to the Tāvatiṁsa heaven and there, seated on the Paṇḍukambala stone at the foot of the Päricchattaka tree, for the three months of the rains, taught the Abhidhamma to the devas who had assembled from the ten thousand world systems. He made the chief recipient of these teachings His mother, Mahāmāyā-devī, who had been reborn as a male deva. The reason the Buddha taught the Abhidhamma in the deva world rather than in the human realm, it is said, is because, in order to give a complete picture of the Abhidhamma, it has to be expounded from the beginning to the end to the same audience in a single session. Since the full exposition of the Abhidhamma requires three months, only devas and Brahmās could receive it in unbroken continuity, for they alone are capable of remaining in one posture for such a length of time. This account is obviously contrived. It is contradicted by the account of the Buddha delivering a daily synopsis of the teaching to Sāriputta and then of Sāriputta passing on the teaching to his own pupils.

However, each day, to sustain His body, the Buddha would return to the human world to go on almsround in the northern region of Uttarakuru. After collecting almsfood, He went to the shore of the Anotatta Lake to partake of His meal. The Elder Sāriputta, the General of the Dhamma, would meet the Buddha there and receive a synopsis of the teaching given that day in the deva world: "Then to him, the Teacher gave the method, saying: 'Sāriputta, so much doctrine has been shown.' Thus, the giving of the method was to the Chief Disciple, who was endowed with analytical knowledge, as though the Buddha stood on the edge of the shore and pointed out the ocean with His open hand. To the Elder also, the doctrine taught by the Blessed One in hundreds and thousands of ways became very clear."[18]

Having learned the Dhamma taught him by the Blessed One, Sāriputta, in turn, taught it to his own congregation of 500 pupils, and thus the textual recension of the Abhidhamma Piṭaka was established. To Venerable Sāriputta is ascribed the textual

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[17] *Aṭṭhasālinī* 13; *The Expositor*, p. 16—17.

[18] *Aṭṭhasālinī* 16; *The Expositor*, p. 20.

order of the Abhidhamma treatises as well as the numerical series in the *Paṭṭhāna*. Perhaps we should see in these declarations of the *Aṭṭhasālinī* an implicit acknowledgement that, while the philosophical vision of the Abhidhamma and its basic architecture originate from the Buddha, the actual working out of the details, and perhaps even the prototypes of the texts themselves, are to be ascribed to the illustrious Chief Disciple and his entourage of students. In other early Buddhist schools, too, the Abhidhamma is closely connected with Venerable Sāriputta, who, in some traditions, is regarded as the literal author of the Abhidhamma treatises.[19]

The Seven Books of the Abhidhamma Piṭaka

A brief outline of the contents of the seven canonical books of the Abhidhamma Piṭaka will provide some insight into the plethora of textual material that has been condensed and summarized in the *Abhidhammattha Sangaha*.

1. The first book, the *Dhammasanganī*, is the fountainhead of the entire system. The title may be translated as "Enumeration of Phenomena," and the work does, in fact, undertake to compile an exhaustive catalog of the ultimate constituents of experience. Opening with the *mātikā*, the schedule of categories that serves as the framework for the whole Abhidhamma, the text proper is divided into chapters. The first, "States of Consciousness," takes up about half of the book and unfolds as an analysis of the first triad of the *mātikā*, that of the wholesome, the unwholesome, and the indeterminate. To supply that analysis, the text enumerates 121 types of consciousness classified by way of their ethical quality.[20] Each type of consciousness is, in turn, dissected into its concomitant mental factors, which are individually defined in full. The second chapter, "On Matter," continues the inquiry into the ethically indeterminate by enumerating and classifying the different types of material phenomena. The third chapter, called "The Summary," offers concise explanations of all the terms in the Abhidhamma matrix and the Suttanta matrix as well. Finally, a concluding "Synopsis" provides a more condensed explanation of the Abhidhamma matrix but omits the Suttanta matrix.
2. The *Vibhanga*, the "Book of Analysis," consists of eighteen chapters, each a self-contained dissertation, dealing, in turn, with the following: aggregates, sense bases, elements, truths, faculties, dependent arising, foundations of mindfulness, supreme efforts, means to accomplishment, factors of enlightenment, the eightfold path, *jhānas*, illimitables, training rules, analytical knowledges, kinds of knowledge, minor

[19] For example, the first book of the Sārvastivādin Abhidharma, the *Sangītiparyāya*, is ascribed to Sāriputta by Chinese sources (but not by Sanskrit and Tibetan sources), while the second book, the *Dharmaskandha*, is ascribed to him by Sanskrit and Tibetan sources (but not by Chinese sources). The Chinese canon also contains a work entitled *Śāriputra Abhidharma Śāstra*, the origin of which is unknown.

[20] These are reduced to the familiar eighty-nine *cittas* by grouping together the five *cittas* into which each path and fruition consciousness is divided by association with each of the five *jhānas*.

points (a numerical inventory of defilements), and "the heart of the doctrine" (*dhammahadaya*), a psycho-cosmic topology of the Buddhist universe. Most of the chapters in the *Vibhanga*, though not all, involve three subsections: an analysis according to the methodology of the Suttas; an analysis according to the methodology of the Abhidhamma proper; and an interrogation section, which applies the categories of the matrix to the subject under investigation.

3. The *Dhātukathā*, the "Discourse on Elements," is written entirely in catechism form. It discusses all phenomena with reference to the three schemata of aggregates, sense bases, and elements, seeking to determine whether, and to what extent, they are included or not included in them and whether they are associated with them or dissociated from them.
4. The *Puggalapaññatti*, "Concepts of Individuals," is the one book of the Abhidhamma Piṭaka that is more akin to the method of the Suttas than to the Abhidhamma proper. The work begins with a general enumeration of types of concepts, and this suggests that the *Puggalapaññatti* was originally intended as a supplement to the other books in order to take account of the conceptual realities excluded by a strict application of the Abhidhamma method. The bulk of the work provides formal definitions of different types of individuals. It has ten chapters: the first deals with single types of individuals; the second with pairs; the third with groups of three; etc.
5. The *Kathāvatthu*, "Points of Controversy," is a polemical treatise ascribed to the Elder Moggaliputta Tissa. He is said to have compiled it during the time of Emperor Asoka, 218 years after the Buddha's Parinibbāna, in order to refute the heterodox opinions of the non-Theravādin schools. The Commentaries defend its inclusion in the Canon by holding that the Buddha Himself, foreseeing the errors that would arise, laid down the outline of rebuttal, which Venerable Moggaliputta Tissa merely filled in according to the Master's intention.
6. The *Yamaka*, the "Book of Pairs," has the purpose of resolving ambiguities and defining the precise usage of technical terms. It is so called owing to its method of treatment, which throughout employs the dual grouping of a question and its converse formulation. For instance, the first pair of questions in the first chapter runs thus: "Are all wholesome phenomena wholesome roots? And are all wholesome roots wholesome phenomena?" The book contains ten chapters: roots, aggregates, sense bases, elements, truths, formations, latent dispositions, consciousness, phenomena, and faculties.
7. The *Paṭṭhāna*, the "Book of Conditional Relations," is probably the most important work in the Abhidhamma Piṭaka and thus is traditionally designated the "Great Treatise" (*Mahāpakaraṇa*). Gigantic in extent as well as in substance, the book comprises five volumes totaling 2,500 pages in the Burmese-script Sixth Council edition. The purpose of the *Paṭṭhāna* is to apply its scheme of twenty-four conditional relations to all the phenomena incorporated in the Abhidhamma matrix. The main body of the work has four great divisions: (1) origination according to the positive method; (2) origination according to the negative method; (3) origination according to the positive-negative method; and (4) origination according to the

negative-positive method. Each of these, in turn, has six subdivisions: origination of triads, of dyads, of dyads and triads combined, of triads and dyads combined, of triads and triads combined, and of dyads and dyads combined. Within this pattern of twenty-four sections, the twenty-four modes of conditionality are applied in due order to all phenomena of existence in all their conceivable permutations. Despite its dry and tabular format, even from a "profane" humanistic viewpoint, the *Paṭṭhāna* can easily qualify as one of the truly monumental products of the human mind, astounding in its breadth of vision, its rigorous consistency, and its painstaking attention to detail. To Theravādin orthodoxy, the *Paṭṭhāna* is the most eloquent testimony to the Buddha's omniscience.

The Commentaries

The books of the Abhidhamma Piṭaka have inspired a voluminous mass of commentarial literature composed to fill out, by way of explanation and exemplification, the scaffoldings erected by the canonical texts. The most important works of this class are the authorized commentaries of Ācariya Buddhaghosa. These are three in number: the *Aṭṭhasālinī*, "The Expositor," the commentary to the *Dhammasanganī*; the *Sammoha-vinodanī*, "The Dispeller of Delusion," the commentary to the *Vibhanga*; and the *Pañcappakaraṇa Aṭṭhakathā*, the combined commentary to the other five treatises. To this same stratum of literature also belongs the *Visuddhimagga*, "The Path of Purification," also composed by Buddhaghosa. Although this last work is primarily an encyclopedic guide to meditation, its chapters on "the soil of understanding" (XIV—XVII) lay out the theory to be mastered prior to developing insight and thus constitute, in effect, a compact dissertation on Abhidhamma. Each of the commentaries, in turn, has its subcommentary (*mūlaṭīkā*), by an elder of Śri Lanka named Ācariya Ānanda, and these, in turn, each have a sub-subcommentary (*anuṭīkā*) by Ānanda's pupil Dhammapāla (who is to be distinguished from the great Ācariya Dhammapāla, author of the *ṭīkās* to Buddhaghosa's works).

Though the authorship of the Commentaries is ascribed to Ācariya Buddhaghosa, it is not to be supposed that they are in any way original compositions, or even original attempts to interpret traditional material. They are, rather, carefully edited versions of the vast body of accumulated exegetical material that Buddhaghosa found at the Mahāvihāra in Anurādhapura. This material must have preceded the great commentaries by centuries, representing the collective efforts of generations of erudite Buddhist teachers to elucidate the meaning of the canonical Abhidhamma. While it is tempting to try to discern evidence of historical development in the Commentaries over and beyond the ideas embedded in the Abhidhamma Piṭaka, it is risky to push this line too far, for a great deal of canonical Abhidhamma seems to require the Commentaries to contribute the unifying context in which the individual elements hang together as parts of a systematic whole and without which they lose important dimensions of meaning. It is thus not unreasonable to assume that a substantial portion of the commentarial apparatus originated in close

proximity to the canonical Abhidhamma and was transmitted concurrently with the latter, though, lacking the stamp of finality, it was open to modification and amplification in a way that the canonical texts were not.

Bearing this in mind, we might briefly note a few of the Abhidhammic conceptions that are characteristic of the Commentaries but either unknown or recessive in the Abhidhamma Piṭaka itself. One is the detailed account of the cognitive process (*cittavīthi*). While this conception seems to be tacitly recognized in the canonical books, it now comes to be drawn out for use as an explanatory tool in its own right. The functions of the *cittas*, the different types of consciousness, are specified, and, in time, the *cittas* themselves come to be designated by way of their functions. The term *khaṇa*, "moment," replaces the canonical *samaya*, "occasion," as the basic unit for delimiting the occurrence of events, and the duration of a material phenomenon is determined to be seventeen moments of mental phenomena. The division of a moment into three sub-moments — arising (*uppāda*), presence (*ṭhiti*), and dissolution (*bhanga*) — also seems to be new to the Commentaries.[21] The organization of material phenomena into groups (*kalāpa*), though implied by the distinction between the primary elements of matter and derived matter, is first spelled out in the Commentaries, as is the specification of the heart-base (*hadayavatthu*) as the material basis for the mind element and the mind-consciousness element.

The Commentaries introduce many (though not all) of the categories for classifying *kamma*, and work out the detailed correlations between *kamma* and its results. They also delimit the total number of mental factors (*cetasika*). The phrase in the *Dhammasanganī*, "or whatever other (unmentioned) conditionally arisen immaterial phenomena there are on that occasion," apparently envisages an open-ended universe of mental factors, which the Commentaries delimit by specifying "the or-whatever states" (*yevāpanakā dhammā*). Again, the Commentaries consummate the Dhamma Theory by supplying the formal definition of *dhammas* as "things which bear their own intrinsic nature" (*attano sabhāvaṁ dhārentī ti dhammā*). The task of defining specific *dhammas* is finally rounded off by the extensive employment of the fourfold defining device of characteristic, function, manifestation, and proximate cause, a device derived from a pair of old exegetical texts, the *Peṭakopadesa* and the *Nettipakaraṇa*.

The Abhidhammattha Sangaha

As the Abhidhamma system, already massive in its canonical version, grew in volume and complexity, it must have become increasingly unwieldy for purposes of study and comprehension. Thus, at a certain stage in the development of Theravādin Buddhist thought, the need must have become felt for concise summaries of the

[21] The *Yamaka*, in its chapter "Citta-yamaka," uses the term *khaṇa* to refer to the subdivisions of a moment and also introduces the *uppāda-khaṇa* and *bhanga-khaṇa*, the sub-moments of arising and dissolution. However, the threefold scheme of sub-moments seems to appear first in the Commentaries.

Abhidhamma as a whole in order to provide the novice student of the subject with a clear picture of its main outlines — faithfully and thoroughly, yet without an unmanageable mass of detail.

To meet this need, there began to appear, perhaps as early as the fifth century C.E. and continuing well through the twelfth century C.E., short manuals or compendia of the Abhidhamma. In Myanmar, these are called *let-than* or "little-finger manuals," of which there are nine:

1. *Abhidhammattha Sangaha*, by Ācariya Anuruddha;
2. *Nāmarūpa-pariccheda*, by the same author;
3. *Paramattha-vinicchaya*, also by the same author (?);
4. *Abhidhammāvatāra*, by Ācariya Buddhadatta (a senior contemporary of Ācariya Buddhaghosa);
5. *Rūpārupa-vibhāga*, by the same author;
6. *Sacca-sankhepa*, by Bhadanta Dhammapāla (probably Śri Lankan; different from the great subcommentator);
7. *Moha-vicchedanī*, by Bhadanta Kassapa (South Indian or Śri Lankan);
8. *Khema-pakaraṇa*, by Bhadanta Khema (Śri Lankan);
9. *Nāmacāra-dīpaka*, by Bhadanta Saddhamma Jotipāla (Burmese).

Among these, the work that has dominated Abhidhamma studies from about the twelfth century to the present day is the first mentioned, the *Abhidhammattha Sangaha*, "The Compendium of Things contained in the Abhidhamma." Its popularity may be accounted for by its remarkable balance between conciseness and comprehensiveness. Within its short scope, all the essentials of the Abhidhamma are briefly and carefully summarized. Although the book's manner of treatment is extremely terse, even to the point of obscurity when read alone, when studied under a qualified teacher or with the aid of an explanatory guide, it leads the student confidently through the winding maze of the system to a clear perception of its entire structure. For this reason, throughout the Theravādin Buddhist world, the *Abhidhammattha Sangaha* is always used as the first textbook in Abhidhamma studies. In Buddhist monasteries, especially in Myanmar, novices and young Bhikkhus are required to learn the *Sangaha* by heart before they are permitted to study the books of the Abhidhamma Piṭaka and its Commentaries.

Detailed information about the author of the manual, Ācariya Anuruddha, is virtually non-existent. He is regarded as the author of two other manuals, cited above, and it is believed in Buddhist countries that he wrote altogether nine compendia, of which only three have survived. The *Paramattha-vinicchaya* is written in an elegant style of Pāḷi and attains a high standard of literary excellence. According to the colophon, its author was born in Kāñcipura (Conjevaram / Conjeevaram) in South India (modern Tamil Nadu). Ācariya Buddhadatta and Ācariya Buddhaghosa are also said to have resided in the same area, and the subcommentator Ācariya Dhammapāla was probably a native of the region as well. There is evidence that, for several centuries, Kāñcipura had been an

important center of Theravādin Buddhism from which learned Bhikkhus went to Śri Lanka for further study.

It is not known exactly when Ācariya Anuruddha lived and wrote his manuals. An old monastic tradition regards him as having been a fellow student of Ācariya Buddhadatta under the same teacher, which would place him in the fifth century C.E. According to this tradition, the two elders wrote their respective books, the *Abhidhammattha Sangaha* and the *Abhidhammāvatāra*, as gifts of gratitude to their teacher, who remarked: "Buddhadatta has filled a room with all kinds of treasure and locked the door, while Anuruddha has also filled a room with treasure but left the door open."[22] Modern scholars, however, do not endorse this tradition, maintaining, on the basis of the style and content of Anuruddha's work that he could not have lived earlier than the eighth century C.E., more probably between the tenth and early twelfth centuries C.E.[23]

In the colophon to the *Abhidhammattha Sangaha*, Ācariya Anuruddha states that he wrote the manual at the Mūlasoma Monastery, which all exegetical traditions place in Śri Lanka. There are several ways to reconcile this fact with the concluding stanzas of the *Paramattha-vinicchaya*, which state that he was born in Kāñcipura. One hypothesis is that he was a native of Śri Lanka who spent time in Kāñcipura (which, however, passes over his statement that he was *born* in Kāñcipura). Still a third hypothesis, proposed by Venerable A. P. Buddhadatta Mahāthera, asserts that there were two different monks named Anuruddha, one in Śri Lanka, who was the author of the *Abhidhammattha Sangaha*, another in Kāñcipura, who wrote the *Paramattha-vinicchaya*.[24]

Commentaries on the Sangaha

Owing to its extreme conciseness, the *Abhidhammattha Sangaha* cannot be easily understood without explanation. Therefore, to elucidate its terse and pithy synopsis of the Abhidhamma philosophy, a great number of *ṭīkās*, or commentaries, have been written on it. In fact, this work has probably stimulated more commentaries than any other Pāḷi text, written not only in the Pāḷi language but also in Burmese, Sinhalese, Thai, etc. Since the fifteenth century C.E., Myanmar has been the international center of Abhidhamma studies, and, therefore, we find many commentaries written on it by

[22] Venerable Devananda Adhikarana Nayaka Thero, in the Preface to *Paramattha-vinicchaya and Paramattha-vibhāvinī-vyākhyā* (Ceylon: Vidyā Sāgara Press [1926]), p. iii.

[23] G. P. Malalasekera, *The Pāḷi Literature of Ceylon* (Colombo: M. D. Gunasena [reprinted 1959]), pp. 168—170. Malalasekera points out that James Gray in his edition of the *Buddhaghosuppatti*, gives a chronological list of saintly and learned men of Southern India, taken from the Talaing records, and there we find Anuruddha mentioned after authors who are supposed to have lived later than the seventh or eighth century. Since Bhadanta Sāriputta Mahāsāmi compiled a Sinhalese paraphrase of the *Abhidhammattha Sangaha* during the reign of Parākrama-Bāhu the Great (1164—1197 C.E.), this places Anuruddha earlier than the middle of the twelfth century C.E.

[24] See the article "Anuruddha (5)" in *Encyclopaedia of Buddhism*, Fasc. 4 (Government of Ceylon, 1965). Venerable Buddhadatta's view is also accepted by Warder, *Indian Buddhism*, pp. 533—534.

Burmese scholars both in Pāḷi and in Burmese. Commentaries on the *Sangaha* in Pāḷi alone number nineteen, of which the following are the most important.

1. *Abhidhammatthasangaha-Ṭīkā*, also known as the *Porāṇa-Ṭīkā*, "the Old Commentary." This is a very small *ṭīkā* written in Śri Lanka in the twelfth century C.E. by an elder named Ācariya Navavimalabuddhi.
2. *Abhidhammatthavibhāvinī-Ṭīkā*, or, in brief, the *Vibhāvinī*, written by Ācariya Sumangalasāmi, pupil of the eminent Śri Lankan elder Sāriputta Mahāsāmi, also in the twelfth century. This *ṭīkā* quickly superseded the Old Commentary and is generally considered the most profound and reliable commentarial work on the *Abhidhammattha Sangaha*. In Myanmar, this work is known as *ṭīkā-gyaw*, "the Famous Commentary." The author is greatly respected for his erudition and mastery of the Abhidhamma. He relies heavily on older authorities such as the *Abhidhamma-Anuṭīkā* and the *Visuddhimagga-Mahāṭīkā* (also known as the *Paramatthamañjūsā*). Although Ledi Sayādaw (see below) criticized the *Vibhāvinī* extensively in his own commentary on the *Sangaha*, its popularity has not diminished but indeed has increased, and several Burmese scholars have risen to defend it against Ledi Sayādaw's criticisms.
3. *Sankhepa-vaṇṇanā*, written in the sixteenth century C.E. by Bhadanta Saddhamma Jotipāla, also known as Chapada Mahāthera, a Burmese monk who visited Śri Lanka during the reign of Parākramabāhu VI of Kotte (fifteenth century C.E.).[25]
4. *Paramatthadīpanī-Ṭīkā*, "The Elucidation of the Ultimate Meaning," by Ledi Sayādaw. Ledi Sayādaw of Myanmar (1846—1923) was one of the greatest scholar-monks and meditation masters of the Theravādin tradition in recent times. He was the author of over seventy manuals on different aspects of Theravādin Buddhism, including philosophy, ethics, meditation practice, and Pāḷi grammar. His *ṭīkā* created a sensation in the field of Abhidhamma studies because he pointed out 325 places in the esteemed *Vibhāvinī-Ṭīkā* where he alleged that errors and misinterpretations had occurred, though his criticisms also set off a reaction in defense of the older work.
5. *Ankura-Ṭīkā*, by Vimala Sayādaw. This *ṭīkā* was written fifteen years after the publication of the *Paramatthadīpanī* and supports the commonly accepted opinions of the *Vibhāvinī* against Ledi Sayādaw's criticisms.
6. *Navanīta-Ṭīkā*, by the Indian scholar Dhammānanda Kosambi, published originally in *devanāgarī* script in 1923. The title of this work means literally "The Butter Commentary" and is so called probably because it explains the *Sangaha* in a smooth and simple manner, avoiding philosophical controversy.

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[25] This author is commonly confused with another Burmese monk called Chapada, who came to Śri Lanka during the twelfth century C.E. and studied under Bhadanta Sāriputta. The case for two Chapadas is cogently argued by Venerable A. P. Buddhadatta, *Corrections to Geiger's Mahāvaṁsa, Etc.* (Ambalangoda: Ananda Book Co. [1957]), pp. 198—209.

Outline of the Sangaha

The *Abhidhammattha Sangaha* contains nine chapters. It opens by enumerating the four ultimate categories — (1) consciousness (*citta*); (2) mental factors (*cetasika*); (3) matter (*rūpa*); and (4) *Nibbāna*. The detailed analysis of these is the project set for the first six chapters. Chapter 1 is the Compendium of Consciousness, which defines and classifies the 89 and 121 *cittas*, or types of consciousness. In scope, this first chapter covers the same territory as the States of Consciousness chapter of the *Dhammasangaṇī*, but it differs in approach. The canonical work begins with an analysis of the first triad in the *mātikā* and, therefore, initially classifies consciousness on the basis of the three ethical qualities of wholesome, unwholesome, and indeterminate; then, within those categories, it subdivides consciousness on the basis of plane into the categories of sense sphere, fine-material sphere, immaterial sphere, and supramundane. The *Sangaha*, on the other hand, not being bound to the *mātikā*, first divides consciousness on the basis of plane and then subdivides it on the basis of ethical quality.

The second chapter, the Compendium of Mental Factors, first enumerates the 52 *cetasikas*, or concomitants of consciousness, divided into four classes: (1) universals, (2) occasionals, (3) unwholesome factors, and (4) beautiful factors. Thereafter, the factors are investigated by two complimentary methods: first, the method of association (*sampayoganaya*), which takes the mental factors as the unit of inquiry and elicits the types of consciousness with which they are individually associated, and second, the method of inclusion or combination (*sangahanaya*), which takes the types of consciousness as the unit of inquiry and elicits the mental factors that enter into the constitution of each. This chapter again draws principally upon the first chapter of the *Dhammasangaṇī*.

The third chapter, entitled Compendium of the Miscellaneous, classifies the types of consciousness along with their factors with respect to six categories: (1) root (*hetu*), (2) feeling (*vedanā*), (3) function (*kicca*), (4) door (*dvāra*), (5) object (*ārammaṇa*), and (6) base (*vatthu*).

The first three chapters are concerned principally with the structure of consciousness, both internally and in relation to external variables. In contrast, the next two chapters deal with the dynamics of consciousness, that is, with its modes of occurrence. According to the Abhidhamma, consciousness occurs in two distinct but intertwining modes — as active process and as passive flow. Chapter 4 explores the nature of the "cognitive process," Chapter 5 the passive "process-freed" flow, which it prefaces with a survey of the traditional Buddhist cosmology. The exposition here is largely based upon the Abhidhamma Commentaries. Chapter 6, Compendium of Matter, turns from the mental realm to the material world. Based primarily on the second chapter of the *Dhammasangaṇī*, it enumerates the types of material phenomena, classifies them in various ways, and explains their modes of origination. It also introduces the commentarial notion of material groups (*rūpakalāpas*), which it treats in detail, and describes the occurrence of material processes in the different realms of existence. This

chapter concludes with a short section on the fourth element, *Nibbāna*, the only unconditioned (*asaṁkhata*) element in the system.

With the sixth chapter, Ācariya Anuruddha has completed his analytical exposition of the four ultimate categories, but there remain several important subjects that must be explained to give a complete picture of the Abhidhamma. These are taken up in the last three chapters. Chapter 7, the Compendium of Categories, arranges the ultimate categories into a variety of classificatory schemes that fall under four broad headings: (1) a compendium of defilements; (2) a compendium of mixed categories, which include items of different ethical qualities; (3) a compendium of requisites of enlightenment; and (4) a compendium of the whole, an inclusive survey of the Abhidhamma epistemology. This chapter leans heavily upon the *Vibhanga*, and, to some extent, upon the *Dhamma-sanganī*.

Chapter 8, the Compendium of Conditionality, is introduced to include the Abhidhamma teaching on the interrelatedness of physical and mental phenomena, thereby complementing the analytical treatment of the ultimate categoies with a synthetical treatment, laying bare their functional correlations. The exposition summarily presents two alternative approaches to conditionality found in the Pāḷi Canon. One is the method of Dependent Arising (*paṭīcca-samuppāda*), prominent in the Suttas and analyzed from both Suttanta and Abhidhamma angles in the *Vibhanga* (VI). This method examines conditionality in terms of the cause-and-result pattern that maintains bondage in *saṁsāra*, the cycle of birth and death. The other is the method of the *Paṭṭhāna*, with its twenty-four conditional relations. This chapter concludes with a brief account of concepts (*paññatti*), thereby drawing in the *Puggalapaññatti*, at least by implication.

The ninth and final chapter of the *Sangaha* is concerned not with theory but with practice. This is the Compendium of Meditation Subjects (*kammaṭṭhāna*). This chapter functions as a kind of summary of the *Visuddhimagga*. It concisely surveys all the methods of meditation exhaustively explained in the latter work, and it sets forth condensed accounts of the stages of progress in both systems of meditation, concentration, and insight. Like the masterwork it summarizes, it concludes with an account of the four types of enlightened individuals and the attainments of fruition and cessation. This arrangement of the *Abhidhammattha Sangaha* perhaps serves to underscore the ultimate soteriological intent of the Abhidhamma. All the theoretical analysis of mind and matter finally converges upon the practice of meditation, and the practice culminates in the attainment of the supreme goal of Buddhism, the liberation of the mind from attachment.

> *"Monks, the aim of the religious life is not to gain material profit, nor to win veneration, nor to reach the highest morality, nor to be capable of the highest mental concentration. Monks, the ultimate end of the religious life is the unshakable liberation of the mind. This is the essence. This is the goal."*

1

Compendium of Consciousness (*Cittasangahavibhāga*)

Namo tassa Bhagavato Arahato Sammāsambuddhassa

§1. Words of Praise (*thutivacana*)

Sammāsambuddham atulaṁ
Sasaddhammagaṇuttamaṁ
Abhivādiya bhāsissaṁ
Abhidhammatthasangahaṁ.

Having respectfully saluted the Fully Enlightened One, the Peerless One, along with the Sublime Teaching and the Noble Order, I will recite the Manual of Abhidhamma — a compendium of the things contained in the Abhidhamma.

Guide to §1

Having respectfully saluted (*abhivādiya*): It is established practice in the Pāḷi Buddhist tradition for expositors of the Dhamma to begin their expositions with a verse of homage to the Triple Gem — the Buddha, the Dhamma, and the Sangha — the ultimate Refuge for all who seek the undistorted comprehension of reality. Thus, following this custom, with deep devotion, the author, Ācariya Anuruddha, opens his treatise with a verse of praise in which he expresses his veneration for the Triple Gem. A thought of veneration directed towards a worthy object is a wholesome *kamma* that generates merit (*puñña*) in the mental continuum of the person who gives rise to such a thought. When this veneration is directed towards the most worthy objects of homage — the Triple Gem — the merit generated is vast and powerful. Such merit, accumulated in the mind, has the capacity to ward off obstructions to the fulfillment of one's virtuous undertakings and to support their successful completion. Moreover, for a follower of the Buddha, the writing of a book on the Dhamma is a valuable opportunity to develop the perfection of wisdom (*paññāpāramī*). Therefore, when beginning his work, the author expresses, with blissful words of praise, his joy at gaining such an opportunity.

The Fully Enlightened One (*sammāsambuddha*): The Buddha is called the "Fully Enlightened One" because He is the one who has fully understood by Himself the ultimate nature of all phenomena both in their particular and universal characteristics. The term implies the direct knowledge of all realities gained without help from a teacher. The Buddha is also called the "Peerless One" (*atula*) because His qualities and attributes cannot be matched by any other being. Though all Arahants possess the distinguished qualities of morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*) sufficient to result in liberation (*vimokkha*), none possess the innumerable and immeasurable virtues with which a supreme Buddha is fully endowed — the ten Tathāgata's powers of knowledge (*Majjhima Nikāya* 12), the four grounds of self-confidence (*Majjhima Nikāya* 12), the attainment of great compassion (*Paṭisambhidāmagga* I, 126), and the unobstructed knowledge of omniscience (*Paṭisambhidāmagga* I, 131). Hence, the Buddha is without peer among all sentient beings. As it is said: "There is one person, Bhikkhus, who is unique, without a peer, without counterpart, incomparable, unequalled, matchless, unrivalled, the best of humans — the Tathāgata, the Arahant, the Fully Enlightened One" (*Anguttara Nikāya* 1:13/i, 22).

The Sublime Teaching (*saddhamma*): The Teaching, or Dhamma, signifies the three aspects of study (*pariyatti*), practice (*paṭipatti*), and realization (*paṭivedha*). "Study" is the study of the Tipiṭaka, the scriptures that record the teachings of the Buddha, comprising the three collections of the Vinaya, the Suttas, and the Abhidhamma. "Practice" is the threefold training in virtue (*sīla*), concentration (*samādhi*), and wisdom (*paññā*). "Realization" is the penetration of the supramundane paths and attainment of the noble fruits. Each of these is the foundation for the next, since study provides the guidelines to practice, and practice brings the breakthrough to realization. The Teaching is called "sublime" in the sense of "true" and "good," because, when it is applied in accordance with the Buddha's instructions, it definitely leads to the attainment of *Nibbāna*, the supreme truth and highest good.

And the Noble Order (*gaṇuttama*): The word *gaṇa*, meaning "company" or "group," is used here as a synonym for *Sangha*, the Community, or Order. There are two kinds of Sangha: the conventional Sangha (*sammutisangha*), the Order of Bhikkhus and Bhikkhunīs, fully ordained monks and nuns; and the Sangha of Noble Ones (*ariyasangha*), referred to in the verse of homage to "the Noble Ones." The Noble Order is the noble or holy community of the accomplished followers of the Buddha — that is, the four pairs of persons who have arrived at the planes of the noble ones, distinguished as eightfold according to whether they have reached the paths (*magga*) or the fruits (*phala*) of Stream-Entry (*Sotāpatti*), Once-Returning (*Sakadāgāmī*), Non-Returning (*Anāgāmī*), and Arahantship (*Arahatta*).

I will recite the Manual of Abhidhamma (*abhidhammatthasangaha*): The title of the work, *Abhidhammattha Sangaha*, literally means "a compendium of the things contained in the Abhidhamma," that is, the Buddha's "higher," or "distinguished" (*abhi*),

teaching (*dhamma*), handed down in the Abhidhamma Piṭaka. The author's statement "I will recite" (*bhāsissaṁ*) reminds us that the text is meant to be recited and learned by heart so that it will always be available to us as an instrument for analyzing reality.

§2. The Fourfold Division of Ultimate Reality (*Catudhā Paramattha*)

Tattha vutt'ābhidhammatthā
Catudhā paramatthato
Cittaṁ cetasikaṁ rūpaṁ
Nibbānam iti sabbathā.

The things contained in the Abhidhamma, elucidated therein, are altogether fourfold from the standpoint of ultimate reality: (1) consciousness (citta), (2) mental factors (cetasika), (3) matter (rūpa), and (4) Nibbāna.

Guide to §2

From the standpoint of ultimate reality (*paramatthato*): According to the Abhidhamma philosophy, there are two kinds of realities — (1) the conventional (*sammuti*) and (2) the ultimate (*paramattha*). Conventional realities are the referents of ordinary conceptual thoughts (*paññatti*) and conventional modes of expression (*vohāra-desanā*). They include such entities as living beings, persons, men, women, animals, and the apparently stable persisting objects that constitute our unanalyzed picture of the world. The Abhidhamma philosophy maintains that these notions do not possess ultimate validity, for the objects that they signify do not exist in their own right as irreducible realities. Their mode of being is conceptual, not actual. They are products of mental construction (*parikappanā*), not realities existing by virtue of their own nature.

Ultimate realities, in contrast, are things that exist by reason of their own intrinsic nature (*sabhāva*). These are the *dhammas*: the final, irreducible components of existence, the ultimate entities that result from a correctly performed analysis of existence. Such existents admit of no further reduction but are themselves the final terms of analysis, the true constituents of the complex manifold of experience. Hence, the word *paramattha* is applied to them, which is derived from *parama* = "ultimate, highest, final" and *attha* = "reality, thing."

The ultimate realities are characterized not only from the ontological viewpoint as the ultimate existents but also from the epistemological viewpoint as the ultimate objects of right knowledge. As one extracts oil from sesame seed, so one can extract the ultimate realities from the conventional realities. For example, "being," and "man," and "woman" are concepts suggesting that the things they signify possess irreducible ultimate unity. However, when we wisely investigate these things with the analytical tools of the Abhidhamma, we find that they do not possess the ultimacy implied by the concepts, but

only a conventional reality as an assemblage of impermanent factors, of mental and physical processes. Thus, by examining the conventional realities with wisdom, we eventually arrive at the objective actualities that lie behind our conceptual constructs. It is these objective actualities — the *dhammas*, which maintain their intrinsic nature independently of the mind's constructive functions — that form the ultimate realities of the Abhidhamma.

Although ultimate realities exist as the concrete essences of things, they are so subtle and profound that an ordinary person who lacks training cannot perceive them. Such a person cannot see the ultimate realities because his mind is obscured by concepts, which shape reality into conventionally defined appearances. Only by means of wise or thorough attention to things (*yoniso manasikāra*) can one see beyond the concepts and take the ultimate realities as one's object of knowledge. Thus, *paramattha* is described as that which belongs to the domain of ultimate and supreme knowledge.[26]

Altogether fourfold: In the Suttas, the Buddha usually analyzes a being, or individual, into five types of ultimate realities, the five aggregates (*pañcakkhandhā*): matter / corporeality (*rūpa*), feeling (*vedanā*), perception (*saññā*), (predisposing) mental formations (*saṁkhāra*), and consciousness (*viññāṇa*). In the Abhidhamma teaching, the ultimates are grouped into the four categories enumerated in the text. The first three — consciousness (*citta*), mental factors (*cetasika*), and matter (*rūpa*) — comprise all conditioned realities. The five aggregates of the Suttanta teaching fit within these three categories. The aggregate of consciousness (*viññāṇakkhandha*) is here comprised by consciousness (*citta*), the word *citta* generally being employed to refer to different classes of consciousness distinguished by their concomitants. The middle three aggregates are, in the Abhidhamma, all included within the category of mental factors (*cetasika*), the mental states that arise along with consciousness performing diverse functions. The Abhidhamma philosophy enumerates fifty-two mental factors: the aggregates of feeling (*vedanākkhandha*) and perception (*saññākkhandha*) are each counted as one factor each, while the aggregate of mental formations (*saṁkhārakkhandha*) of the Suttas is finely subdivided into fifty mental factors. The aggregate of matter (*rūpakkhandha*) is, of course, identical with the Abhidhamma category of matter, which will later be divided into twenty-eight types of material phenomena.

To these three types of reality, which are conditioned (*saṁkhata*), is added a fourth reality, which is unconditioned (*asaṁkhata*). That reality, which is not included in the five aggregates, is *Nibbāna*, the state of final deliverance (*vimutti*) from the suffering inherent in conditioned existence (*saṁsāra*). Thus, in the Abhidhamma philosophy, there are altogether these four ultimate realities:

1. Consciousness (*citta*);
2. Mental factors (*cetasika*);
3. Matter (*rūpa*); and
4. *Nibbāna*.

[26] *Paramassa uttamassa ñāṇassa attho gocaro. Vibhāvinī-Ṭīkā.*

§3. Four Classes of Consciousness (*Catubbidha Citta*)

Tattha cittaṁ tāva catubbidhaṁ hoti: (1) kāmāvacaraṁ; (2) rūpāvacaraṁ; (3) arūpāvacaraṁ; (4) lokuttarañ cā ti.

Of them, consciousness (citta), firstly, is fourfold: (1) sense-sphere consciousness (kāmāvacara); (2) fine-material-sphere consciousness (rūpāvacara); (3) immaterial-sphere consciousness (arūpāvacara); and (4) supramundane consciousness (lokuttara).

Guide to §3

Consciousness: The first chapter of the *Abhidhammattha Sangaha* is devoted to an examination of *citta*, "consciousness," or "mind," the first of the four ultimate realities. Consciousness is taken up for study first because the focus of the Buddhist analysis of reality is experience, and consciousness is the principal element in experience, that which constitutes the knowing, or awareness, of an object.

The Pāḷi word *citta* is derived from the verbal root *citi-* "to cognize, to know." The commentators define *citta* in three ways: as agent, as instrument, and as activity. As the agent, *citta* is that which cognizes an object (*ārammaṇaṁ cintetī ti cittaṁ*). As the instrument, *citta* is that by means of which the accompanying mental factors cognize the object (*etena cintetī ti cittaṁ*). As an activity, *citta* is itself nothing other than the process of cognizing the object (*cintanamattaṁ cittaṁ*).

The third definition, in terms of sheer activity, is regarded as the most adequate of the three: that is, *citta* is fundamentally an activity, or process, of cognizing or knowing an object. It is not an agent or instrument possessing actual being in itself apart from the activity of cognizing. The definitions in terms of agent and instrument are proposed to refute the wrong view of those who hold that a permanent self or ego is the agent and instrument of cognition. The Buddhist thinkers point out, by means of these definitions, that it is not a self that performs the act of cognition, but *citta*, or consciousness. This *citta* is nothing other than the act of cognizing, and that act is necessarily impermanent, marked by rise and fall.

To elucidate the nature of any ultimate reality, the Pāḷi commentators propose four defining devices by means of which it can be delimited. These four devices are: (1) its characteristic (*lakkhaṇa*), that is, the salient quality of the phenomenon; (2) its function (*rasa*), that is, its performance of a concrete task (*kicca*) or achievement of a goal (*sampatti*); (3) its manifestation (*paccupaṭṭhāna*), that is, the way it presents itself within experience; and (4) its proximate cause (*padaṭṭhāna*), that is, the principal condition upon which it depends.

In the case of *citta*, its characteristic is the knowing of an object (*vijānana*). Its function is to be a "forerunner" (*pubbangama*) of the mental factors in that it presides over them and is always accompanied by them. Its manifestation — the way it appears to the meditator's experience — is a continuity of process (*sandhāna*). Its proximate cause

is mind-and-matter (*nāmarūpa*), because consciousness (*citta*) cannot arise alone, in the complete absence of mental factors (*cetasika*) and material phenomena (*rūpa*).

While *citta* has a single characteristic that remains the same in all its diverse manifestations, the Abhidhamma distinguishes *citta* into a variety of types. These types, also called "*cittas*," are reckoned as 89 or, by a finer method of differentiation, as 121. What we ordinarily think of as consciousness is really a series of *cittas*, momentary acts of consciousness, occurring in such rapid succession that we cannot detect the discrete occasions, which are of diverse types. The Abhidhamma not only distinguishes the types of consciousness, but more importantly, it also exhibits them as ordered into a *cosmos*, a unified and closely interwoven whole.

To do so, it employs several overlapping principles of classification. The first of these, introduced in the present section of the *Abhidhammattha Sangaha*, is the plane (*bhūmi*) of consciousness. There are four planes of consciousness. Three are mundane: the sense-sphere, the fine-material sphere, and the immaterial sphere; the fourth plane is the supramundane. The word *avacara*, "sphere," which qualifies the first three planes, means "that which moves about in, or frequents, a particular locality." The locality frequented is the plane of existence (also *bhūmi*) designated by the name of the sphere, that is, the sensory, the fine-material, and the immaterial planes of existence. However, though the three spheres of consciousness have a particularly close connection with the corresponding planes of existence, they are not identical. The spheres of consciousness are categories for classifying types of *cittas*; the planes of existence are realms, or worlds, into which beings are reborn and in which they pass their lives.

A definite relation nevertheless exists between the spheres of consciousness and the planes of existence: a particular sphere of consciousness comprises those types of consciousness that are typical of the corresponding plane of existence and that *frequent* that plane by tending to arise most often there. Consciousness of a particular sphere is not tied to the corresponding plane but may arise in other planes of existence as well; for instance, fine-material and immaterial sphere *cittas* can arise in the sensory plane, and sense-sphere *cittas* can arise in the fine-material and immaterial planes. But still, a connection is found in that a sphere of consciousness is *typical* for the plane that shares its name. Moreover, the karmically active *cittas* of any particular sphere, the *cittas* that generate *kamma*, tend to produce rebirth into the corresponding plane of existence, and, if they succeed in gaining the opportunity to generate rebirth, they will do so only in that plane, not in any other plane. Hence, the tie between the spheres of consciousness and the corresponding planes of existence is extremely close.

Sense-sphere consciousness (*kāmāvacaracitta*): The word *kāma* means both subjective sensuality, that is, craving for sense pleasures, and objective sensuality, that is, the five external sense-objects — visible forms, sounds, smells, tastes, and tangible objects. The *kāmabhūmi* is the sensory plane of existence, which comprises eleven realms — the four woeful states, the human realm, and the six sensory heavens (celestial realms). Sense-sphere consciousness includes all those *cittas* that have their proper domain in the sensory plane of existence, though they may arise in other planes as well.

Fine-material-sphere consciousness (*rūpāvacaracitta*): The fine-material sphere is the plane of consciousness corresponding to the fine-material plane of existence (*rūpabhūmi*), or the plane of consciousness pertaining to the states of meditative absorption called the "*rūpajjhānas*." Any consciousness that mostly moves about in this realm is understood as belonging to the fine-material sphere. The *rūpajjhānas* are so called because they are usually attained in meditation by concentrating on a material object (*rūpa*), which may be a device such as the earth-*kasiṇa*, etc. (see Chapter 9, §6) or the parts of one's own body, etc. Such an object becomes the basis on which the *jhānas* are developed. The exalted states of consciousness attained on the basis of such objects are called "*rūpāvacaracitta*," "consciousness of the fine-material sphere."

Immaterial-sphere consciousness (*arūpāvacaracitta*): The immaterial sphere is the plane of consciousness corresponding to the immaterial plane of existence (*arūpabhūmi*), or the plane of consciousness pertaining to the immaterial absorptions — the *arūpajjhānas*. Any consciousness that mostly moves about in this realm is understood as belonging to the immaterial sphere. When one meditates to attain the formless meditative states beyond the *rūpajjhānas*, one must discard all objects connected with material form and focus upon some non-material object, such as the infinity of space, etc. The exalted states of consciousness attained on the basis of such objects are called "*arūpāvacaracitta*," "consciousness of the immaterial sphere."

Supramundane consciousness (*lokuttaracitta*): The word *lokuttara*, "supramundane," is derived from *loka* = "world" and *uttara* = "beyond, transcending." The concept of "world" is threefold: the world of living beings (*sattaloka*), the physical universe (*okāsaloka*), and the world of formations (*saṁkhāraloka*), that is, the totality of conditional phenomena, physical and mental. The notion of world relevant here is the world of formations, that is, all mundane phenomena included within the five aggregates of clinging. That which transcends the world of conditioned things is the unconditioned element, *Nibbāna*, and the types of consciousness that directly accomplish the realization of *Nibbāna* are called "*lokuttaracitta*," "supramundane consciousness." The other three types are called, in distinction, "*lokiyacitta*," "mundane consciousness."



We thus see that consciousness can be classified by way of plane into four broad divisions: sense-sphere consciousness, fine-material-sphere consciousness, immaterial-sphere consciousness, and supramundane consciousness. Consciousness can also be classified on the basis of other principles besides plane. One principle of classification that plays an important role in Abhidhamma philosophy is "kind," or "nature" (*jāti*).

With respect to its nature, consciousness divides into four classes: unwholesome, wholesome, resultant, and functional. Unwholesome consciousness (*akusalacitta*) is consciousness that is accompanied by one or another of the three unwholesome roots — greed (*lobha*), hatred (*dosa*), and delusion (*moha*). Such consciousness is called

"unwholesome" because it is mentally unhealthy, morally blameworthy, and productive of painful results. Wholesome consciousness (*kusalacitta*) is consciousness that is accompanied by wholesome roots — non-greed (*alobha*), or generosity (*dāna*), non-hatred (*adosa*), or loving-kindness (*mettā*), and non-delusion (*amoha*), or wisdom (*paññā*). Such consciousness is mentally healthy, morally blameless, and productive of pleasant results.

Both wholesome and unwholesome consciousnesses constitute *kamma*, volitional action. Those *cittas*, or states of consciousness, that arise through the ripening of *kamma* are called "resultants" (*vipāka*). These constitute a third class of *citta* distinct from the former two, a class that comprises both the results of wholesome *kamma* and the results of unwholesome *kamma*. It should be understood that both *kamma* and its results are purely mental. *Kamma* is volitional activity associated with wholesome or unwholesome *cittas*; its results are other *cittas* that experience the maturation of *kamma*.

The fourth class of consciousness, according to the division by way of nature, is called in Pāḷi "*kiriya*" or "*kriyā*," rendered here in English as "functional." This type of consciousness is neither *kamma* nor *kamma* resultant. It involves activity, yet this activity is not karmically determinate and thus is not capable of producing karmic results.

Resultant consciousness and functional consciousness are neither wholesome nor unwholesome. Instead, they are classified as indeterminate (*abyākata*), that is, consciousness that cannot be determined in terms of the dichotomy of wholesome and unwholesome.

Sense-Sphere Consciousness (*kāmāvacaracittāni*) — 54
Unwholesome Consciousness (*akusalacittāni*) — 12

§4. Consciousness Rooted in Greed (*lobhamūlacittāni*) — 8

Tattha katamaṁ kāmāvacaraṁ?

1. *Somanassasahagataṁ diṭṭhigatasampayuttaṁ asaṁkhārikam ekaṁ.*
2. *Somanassasahagataṁ diṭṭhigatasampayuttaṁ sasaṁkhārikam ekaṁ.*
3. *Somanassasahagataṁ diṭṭhigatavippayuttaṁ asaṁkhārikam ekaṁ.*
4. *Somanassasahagataṁ diṭṭhigatavippayuttaṁ sasaṁkhārikam ekaṁ.*
5. *Upekkhāsahagataṁ diṭṭhigatasampayuttaṁ asaṁkhārikam ekaṁ.*
6. *Upekkhāsahagataṁ diṭṭhigatasampayuttaṁ sasaṁkhārikam ekaṁ.*
7. *Upekkhāsahagataṁ diṭṭhigatavippayuttaṁ asaṁkhārikam ekaṁ.*
8. *Upekkhāsahagataṁ diṭṭhigatavippayuttaṁ sasaṁkhārikam ekan ti.*

Imānī aṭṭha pi lobhasahagatacittāni nāma.

Amongst them, what pertains to the sense sphere?

1. *One consciousness, accompanied by joy, associated with wrong view, unprompted.*
2. *One consciousness, accompanied by joy, associated with wrong view, prompted.*
3. *One consciousness, accompanied by joy, dissociated from wrong view, unprompted.*
4. *One consciousness, accompanied by joy, dissociated from wrong view, prompted.*
5. *One consciousness, accompanied by equanimity, associated with wrong view, unprompted.*
6. *One consciousness, accompanied by equanimity, associated with wrong view, prompted.*
7. *One consciousness, accompanied by equanimity, dissociated from wrong view, unprompted.*
8. *One consciousness, accompanied by equanimity, dissociated from wrong view, prompted.*

These eight types of consciousness are accompanied by greed.

Guide to §4

Unwholesome Consciousness: In analyzing unwholesome consciousness, the Abhidhamma first classifies it by way of its most prominent root (*mūla*, *hetu*), whether greed (*lobha*), hatred (*dosa*), or delusion (*moha*). Greed and hatred, according to the Abhidhamma, are mutually exclusive: they cannot coexist within the same *citta*. Thus, those states of consciousness in which greed is the principal root are termed "*cittas* rooted in greed," of which eight are enumerated. Those states of consciousness in which hatred is the principal root are termed "*cittas* rooted in hatred," of which two are enumerated. The third unwholesome root, delusion, is present in every state of unwholesome consciousness. Thus, in those *cittas* rooted in greed and in those rooted in hatred, delusion is also found as an underlying root. Nevertheless, there are types of consciousness in which delusion arises without the accompaniment of greed or hatred. These *cittas* — two in number — are called "consciousness involving sheer delusion," or "*cittas* rooted in delusion."

Consciousness rooted in greed (*lobhamūlacittāni*): The Abhidhamma begins its analysis of the three classes of unwholesome consciousness by distinguishing *cittas* rooted in greed (*lobha*), since greed is always mentioned first among the unwholesome roots. The Pāḷi word *lobha* includes all varieties of greed, ranging from intense passion, or cupidity, to subtle liking and attachment. Consciousness rooted in greed is divided into eight types on the basis of three principles of dichotomization. One is the concomitant feeling (*vedanā*), whether a feeling of joy or equanimity; the second is the presence or absence of wrong view; the third is the consideration whether the *citta* is prompted or unprompted. From the permutations of these three distinctions, eight types of consciousness are obtained.

Accompanied by joy (*somanassasahagata*): The word *somanassa*, "joy," is derived from *su-* = "pleasant" + *manas-* = "mind;" thus, it means, literally, a pleasant mental state. *Somanassa* is a type of feeling, specifically, pleasant mental feeling. All consciousness is accompanied by some feeling, which may be physical or mental, pleasant, painful, or neutral. *Somanassa* is a feeling that is mental rather than physical (bodily), and pleasant rather than painful or neutral. This feeling "accompanies" (*sahagata*) this type of consciousness in that it is inextricably blended with it, just as when the waters of two rivers meet, they blend together and cannot be distinguished.

The Abhidhamma describes four *cittas* rooted in greed (*lobha*) and accompanied by a joyful mental feeling (*somanassa*). The other four *cittas* in this class are accompanied by equanimity (*upekkhāsahagata*). The word *upekkhā* is often used in the Pāḷi texts to signify the lofty spiritual quality of equanimity, or impartiality, the state of mind that cannot be swayed by biases and preferences. Here, however, the word is used simply to mean neutral feeling, a mental feeling that leans neither towards gladness nor sadness. In contrast to pleasant and painful feelings, which experience an object in diametrically opposed ways, *upekkhā* experiences the object in a neutral manner. Thus, *upekkhā*, or "equanimous feeling", is also called "*adukkhamasukhā vedanā*," "neither-painful-nor-pleasant feeling."

Associated with wrong view (*diṭṭhigatasampayutta*): Having divided the greed-rooted consciousness into two classes on the basis of feeling — as accompanied by joy or by equanimity —, the same consciousness is divided again on the basis of its relationship to wrong view. The word *diṭṭhi* means "view," and, unless it is specified by the prefix *sammā* "right," it generally refers to wrong view (*micchā diṭṭhi*).[27] Wrong view accompanies the consciousness rooted in greed as a conviction, belief, opinion, or rationalization. The view may either reinforce the attachment from which the consciousness springs by providing it with a rational justification, or the view itself may be an object of attachment in its own right. Wrong view is associated with four types of consciousness in all — two accompanied by joy and two accompanied by equanimity. The other four are *dissociated from wrong view* (*diṭṭhigatavippayutta*), in that greed operates in them without any accompanying justification provided by a view.

Unprompted (*asaṁkhārika*): The third differentiating principle of consciousness rooted in greed (*lobha*) is the presence or absence of prompting. The multisignificant word *saṁkhāra* is used here in a sense specific to the Abhidhamma to mean "prompting," "instigation," "inducement" (*payoga*), or "the application of an expedient" (*upāya*).[28] The prompting may be imposed by others, or it may originate

[27] According to the *Vibhāvinī-Ṭīkā*, *diṭṭhigata* denotes just wrong view, the suffix *gata* having no particular meaning here.

[28] In the Suttas, the term *saṁkhāra* (*sankhāra*, *saṅkhāra*) has, according to context, different shades of meaning, which should be carefully distinguished. (1) In its most frequent usages, the general term "formation" may be applied, with the qualifications required by the context. This term may refer either to the act of "forming" or to the passive state of "having been formed" or to both. (A) As the second link of

within oneself; the means employed may be bodily, verbal, or purely mental. The instigation is bodily when someone induces us by bodily means to give rise to particular types of consciousness, which may issue in corresponding actions. It is verbal when the means employed is another's command or power of persuasion. And it is mental when, either by reflection or the determination of the will, we make a deliberate endeavor, despite inner resistance, to generate certain types of consciousness. Prompting can be associated with either unwholesome or wholesome states of consciousness, as will be shown below. That consciousness which arises spontaneously, without prompting or inducement by expedient means, is called "*unprompted*" (*asaṁkhārika*). That consciousness which arises with prompting or inducement by expedient means is called "*prompted*" (*saṁkhārika*). In the greed-rooted class of consciousness, four types are unprompted, or spontaneous, and four types are prompted, or induced.

§5. Consciousness rooted in hatred (*dosamūlacittāni*) — 2

9. Domanassasahagataṁ paṭighasampayuttaṁ asaṁkhārikam ekaṁ.
10. Domanassasahagataṁ paṭighasampayuttaṁ sasaṁkhārikam ekan ti.

Imāni dve pi paṭighasampayuttacittāni nāma.

9. One consciousness, accompanied by displeasure, associated with aversion, unprompted.
10. One consciousness, accompanied by displeasure, associated with aversion, prompted.

These two types of consciousness are associated with aversion.

Guide to §5

Consciousness rooted in hatred (*dosamūlacittāni*): The second class of unwholesome consciousness analyzed by the Abhidhamma is that rooted in hatred (*dosa*), the second of the three unwholesome roots. This consciousness is of two kinds,

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the formula of Dependent Arising (*paṭiccasamuppāda*), *saṁkhāra* has the active aspect, "forming," and signifies *kamma*, that is, the wholesome or unwholesome volitional activity (*cetanā*) of body (*kāya-saṁkhāra*), speech (*vacīsaṁkhāra*), or mind (*cittasaṁkhāra* or *manosaṁkhāra*). (B) The aforementioned three terms, *kāyasaṁkhāra*, *vacīsaṁkhāra*, and *cittasaṁkhāra*, are sometimes used in quite a different sense, namely, (i) as bodily function, that is, in-and-out-breathing, (ii) as verbal function, that is, thought-conception and discursive thinking, and (iii) as mental function, that is, feeling and perception. (C) *Saṁkhāra* also denotes the fourth aggregate and includes all mental formations, whether they belong to "karmically forming" consciousness or not. (D) *Saṁkhāra* occurs further in the sense of anything formed or conditioned and includes all things whatever in the world — all phenomena of existence. (2) *Saṁkhāra* sometimes also means "volitional effort." Cf. Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines* (fourth revised edition [1980]), pp. 190—192.

distinguished simply as unprompted and prompted. In contrast to consciousness rooted in greed, which can arise with alternative types of feeling — either joy or equanimity — consciousness rooted in hatred arises with only one kind of feeling, that of displeasure. Again, unlike consciousness rooted in greed, consciousness rooted in hatred does not arise in association with wrong view (*diṭṭhi*). Although wrong view can motivate acts of hatred, according to the Abhidhamma, the wrong view does not arise spontaneously with hate, in the same *citta*, but at an earlier time in a different type of *citta*.

Accompanied by displeasure (*domanassasahagata*): The feeling that accompanies states of consciousness rooted in hatred is displeasure. The Pāḷi word *domanassa*, derived from *du-* = "bad" and *manas-* = "mind," signifies unpleasant mental feeling. This feeling accompanies only consciousness rooted in hatred, and such consciousness is necessarily accompanied by this feeling. Thus, displeasure, or unpleasant mental feeling, is always unwholesome; in this respect, it differs from unpleasant physical (bodily) feeling, which is karmically indeterminate, and from joy and equanimity, which may be wholesome, unwholesome, or indeterminate.

Associated with aversion (*paṭighasampayutta*): Whereas consciousness rooted in greed is explicitly said to be accompanied by greed (*lobha*), consciousness rooted in hatred (*dosa*) is expounded under the synonymous term aversion (*paṭigha*). *Paṭigha* includes all degrees of aversion, from violent rage to subtle irritation. The word means literally "striking against," which indicates a mental attitude of resistance, rejection, or destruction.

Though displeasure and aversion always accompany each other, their qualities should be distinguished. Displeasure (*domanassa*) is the experience of unpleasant feeling, while aversion (*paṭigha*) is the mental attitude of ill will or irritation. In terms of the five aggregates, displeasure is included in the aggregate of feeling (*vedanākkhandha*), while aversion is included in the aggregate of mental formations (*saṁkhārakkhandha*).

§6. Consciousness Rooted in Delusion (*mohamūlacittāni*) — 2

11. Upekkhāsahagataṁ vicikicchāsampayuttam ekaṁ.
12. Upekkhāsahagataṁ uddhaccasampayuttam ekan ti.

Imāni dve momūhacittāni nāma.
Icc'evaṁ sabbathā pi dvādasākusalacittāni samattāni.

11. One consciousness, accompanied by equanimity, associated with doubt.
12. One consciousness, accompanied by equanimity, associated with restlessness.

These two types of consciousness involve sheer delusion.
Thus end, in all, the twelve types of unwholesome consciousness.

Guide to §6

Consciousness rooted in delusion (*mohamūlacittāni*): This last class of unwholesome consciousness comprises those *cittas* in which the other two unwholesome roots — greed (*lobha*) and hatred (*dosa*) — are absent. Usually, delusion (*moha*) leads to the arising of greed or hatred as well. But, though delusion is always present as a root in *cittas* accompanied by greed and hate, its function there is subordinate. In these last two types of unwholesome consciousness, however, delusion alone is present as an unwholesome root, and thus they are classified as consciousness rooted in delusion. Because the function of delusion is especially evident in these two types of consciousness, they are also described as consciousness *involving sheer delusion* (*momūhacitta*), the Pāḷi word *momūha* being an intensification of *moha*, "delusion." There are two types of consciousness in which delusion is especially prominent: one associated with doubt, the other with restlessness.

Accompanied by equanimity (*upekkhāsahagata*): Even if a desirable object is present when a delusion-rooted consciousness arises, it is not experienced as desirable and thus pleasant mental feeling (*somanassa*) does not arise. Similarly, an undesirable object is not experienced as such, and thus unpleasant mental feeling (*domanassa*) does not arise. Moreover, when the mind is obsessed by doubt (*vicikicchā*) or restlessness (*uddhacca*), it is not capable of forming a determinate positive or negative evaluation of the object, and thus cannot be associated with either pleasant or painful feeling. For these reasons, the feeling that accompanies these two *cittas* is neutral, the feeling of equanimity (*upekkhā*).

Associated with doubt (*vicikicchāsampayutta*): The commentators give two etymological explanations of the word *vicikicchā*: (1) vexation due to perplexed thinking; and (2) being devoid of the remedy consisting in knowledge.[29] Both these explanations indicate that *vicikicchā*, usually translated as "doubt," more precisely means "perplexity," "skepticism," or "indecisiveness" due to the prevalence of delusion. The *citta* associated with this "doubt" is the first type of consciousness rooted in delusion.

Associated with restlessness (*uddhaccasampayutta*): Restlessness (*uddhacca*) is disquietude, mental distraction, or agitation, and the *citta* infected by this restlessness is the second type of consciousness rooted in delusion. According to the Abhidhamma, the mental factor of restlessness is found in all twelve unwholesome *cittas* (see Chapter 2, §13), but, in the other eleven *cittas*, its force (*satti*) is relatively weak, and its function is secondary. However, in this last type of *citta*, restlessness becomes the chief factor; thus, this last type alone is described as *consciousness associated with restlessness*.

It should be noted that no qualification in terms of prompted or unprompted is attached to the description of these two *cittas* rooted in delusion. The commentators offer

[29] (1) *vici-* (*vicinanto*) = "inquiring" + *kicch-* "to be vexed;" (2) *vi-* = "devoid of" + *cikicchā* = "remedy."

different explanations for this omission. The *Vibhāvinī-Ṭīkā* and the *Mahā-Ṭīkā* to the *Visuddhimagga* maintain that the distinction in terms of prompting is omitted because neither alternative is applicable. They state that, since these two *cittas* lack natural acuteness, they cannot be described as unprompted; and, since there is no occasion when one deliberately tries to arouse them, they cannot be described as prompted. Ledi Sayādaw, however, rejects this position, holding these *cittas* to be exclusively unprompted. He contends: "Since these two *cittas* occur in beings naturally, by their own intrinsic nature, they need not be aroused by any inducement or expedient means. They always occur without trouble or difficulty. Therefore, they are exclusively unprompted, and this should be seen as the reason the distinction by way of prompting is not mentioned here."

§7. Summary of Unwholesome Consciousness

Aṭṭhadhā lobhamūlāni
Dosamūlāni ca dvidhā
Mohamūlāni ca dve'ti
Dvādas'ākusalā siyuṁ.

Eight are rooted in greed, two in hatred, and two in delusion. Thus, there are twelve types of unwholesome consciousness.

Guide to §7

The eight types of consciousness rooted in greed may be illustrated by the following cases:

1. With joy, holding the view that there is no evil in stealing, a boy spontaneously steals an apple from a fruit stall.
2. With joy, holding the same view, he steals an apple through the prompting of a friend.

3—4. The same view as 1 and 2 except that the boy does not hold any wrong view.

5—8. These four are parallel to 1—4 except that the stealing is done with neutral feeling.

The two types rooted in hatred may be illustrated thus:

9. With hatred, one man murders another in a spontaneous fit of rage.
10. With hatred, one man murders another after premeditation.

The two types rooted in delusion may be illustrated as follows:

11. A person, due to delusion, doubts the enlightenment of the Buddha or the efficacy of the Dhamma as a way to deliverance.
12. A person is so distracted in mind that he cannot focus his mind on any object.

Rootless Consciousness (*ahetukacittāni*) — 18

§8. Unwholesome Resultant Consciousness (*akusalavipākacittāni*) — 7

1. *Upekkhāsahagataṁ cakkhuviññāṇaṁ; tathā*
2. *Sotaviññāṇaṁ;*
3. *Ghānaviññāṇaṁ;*
4. *Jivhāviññāṇaṁ;*
5. *Dukkhasahagataṁ kāyaviññāṇaṁ;*
6. *Upekkhāsahagataṁ sampaṭicchanacittaṁ;*
7. *Upekkhāsahagataṁ santīraṇacittañ cā ti.*

Imāni satta pi akusalavipākacittāni nāma.

1. *Eye-consciousness accompanied by equanimity; as are*
2. *Ear-consciousness;*
3. *Nose-consciousness;*
4. *Tongue-consciousness;*
5. *Body-consciousness accompanied by pain;*
6. *Receiving consciousness accompanied by equanimity;*
7. *Investigating consciousness accompanied by equanimity.*

These seven are the unwholesome resultant types of consciousness.

Guide to §8

Rootless consciousness (*ahetukacittāni*): The word *ahetuka* means "without roots" and qualifies those types of consciousness that are devoid of the mental factors called *hetu*, "roots." These types, eighteen in number, do not contain any of the three unwholesome roots — greed (*lobha*), hatred (*dosa*), and delusion (*moha*) — nor do they contain the three bright roots — non-greed (*alobha*), non-hatred (*adosa*), and non-delusion (*amoha*) —, which may be either wholesome or indeterminate. Since a root is a factor that helps to establish stability in a *citta*, those *cittas* that lack roots are weaker than those that possess them. The eighteen *cittas* in this class fall into three groups: unwholesome-resultants, wholesome-resultants, and functional consciousness.

Unwholesome-resultant consciousness (*akusalavipākacittāni*): The first category of rootless consciousness (*ahetukacittāni*) comprises the seven types of consciousness that result from unwholesome *kamma*. These types of consciousness are not themselves unwholesome but karmically indeterminate (*abyākata*). The word "unwholesome" (*akusala*) here means that they are resultants (*vipāka*) produced by unwholesome *kamma*; the word qualifies, not these states of consciousness themselves, but the *kamma* from which they are born.

Eye-consciousness (*cakkhuviññāṇa*): The first five types of resultant consciousness in both classes — the unwholesome-resultants and the wholesome-resultants — are those that are based on the sense-responsive matter[30] (*pasāda-rūpa*) of the eye, ear, nose, tongue, and body. These ten *cittas* are collectively designated "the two sets of fivefold sense consciousness" (*dvi-pañcaviññāṇa*).

Eye-consciousness arises based upon eye-sensitivity (*cakkhu-pasāda*). Its function is simply to see, to cognize directly and immediately, the visible object. The other types of sense consciousness also arise based upon their respective sensitivity, and their function is simply to cognize their respective objects — to hear sounds, to smell smells, to taste tastes, and to feel tangibles. In the case of unwholesome resultants, the object is unpleasant or undesirable (*aniṭṭha*). However, the impact of the object on the first four sense faculties is weak, and, thus, the associated feeling is neutral, that is, equanimity. But, in the case of the unwholesome-resultant body consciousness, the object's impact on the body faculty is strong, and, thus, the accompanying feeling is bodily pain (*dukkha*).

Receiving consciousness (*sampaṭicchanacitta*): When a sense object impinges on a sense faculty at one of the five sense doors, for example, a visible form on the eye, first there arises a *citta* adverting (*āvajjana*) to the object. Immediately after this, eye-consciousness arises seeing that form. This act of seeing lasts only for a single mind-moment. Immediately thereafter, a *citta* arises that apprehends, or receives, the object that had been seen by eye-consciousness. This is the receiving consciousness, which results from the same type of *kamma* that produced the eye-consciousness.

Investigating consciousness (*santīraṇacitta*): This is another rootless resultant consciousness, which arises immediately after the receiving consciousness. Its function is to investigate, or examine, the object that had just been cognized by the sense consciousness and apprehended by the receiving consciousness. The receiving consciousness (*sampaṭicchanacitta*) and the investigating consciousness (*santīraṇacitta*) arise only in the five sense doors, and both are results of past *kamma*.

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[30] That is, matter that responds to sense stimuli — the five physical sense organs.

§9. Wholesome-Resultant Rootless Consciousness (*kusalavipāka-ahetukacittāni*) — 8

8. Upekkhāsahagataṁ cakkhuviññāṇaṁ; tathā
9. Sotaviññāṇaṁ;
10. Ghānaviññāṇaṁ;
11. Jivhāviññāṇaṁ;
12. Sukhasahagataṁ kāyaviññāṇaṁ;
13. Upekkhāsahagataṁ sampaṭicchanacittaṁ;
14. Somanassasahagataṁ santīraṇacittaṁ;
15. Upekkhāsahagataṁ santīraṇacittañ cā ti.

Imāni aṭṭha pi kusalavipākāhetukacittāni nāma.

8. Eye-consciousness accompanied by equanimity; as are
9. Ear-consciousness;
10. Nose-consciousness;
11. Tongue-consciousness;
12. Body-consciousness accompanied by pleasure;
13. Receiving consciousness accompanied by equanimity;
14. Investigating consciousness accompanied by joy;
15. Investigating consciousness accompanied by equanimity.

These eight are the wholesome-resultant types of rootless consciousness.

Guide to §9

Wholesome-resultant rootless consciousness (*kusalavipāka-ahetukacittāni*): The eight types of consciousness in this category are results of wholesome *kamma*. In the designation of the previous class, the word *ahetuka*, "rootless," was not included because all unwholesome-resultants are rootless; there are no unwholesome-resultants that are accompanied by roots. However, as will be seen later, wholesome-resultants can be accompanied by roots, namely, by beautiful roots that are karmically indeterminate (*abyākata*). To distinguish the wholesome-resultants that are rootless from those with roots, the word *ahetuka* is included in their class designation.

Seven of these types of consciousness correspond to the unwholesome-resultants. But, whereas the unwholesome-resultants arise in regard to an undesirable object, the wholesome-resultants arise in regard to an object that is desirable (*iṭṭha*) or extremely desirable (*ati-iṭṭha*). The first four sense consciousnesses here, like their counterparts, are associated with equanimity, that is, neutral feeling; but since the impact of the object on the body is strong, the feeling associated with wholesome-resultant body-consciousness is that of bodily pleasure (*sukha*).

The rootless wholesome-resultants include one type of consciousness without a counterpart among the unwholesome-resultants. This is the investigating consciousness accompanied by joy (*somanassa*). Whereas the investigating consciousness resulting from unwholesome *kamma* is always accompanied by neutral feeling, that resulting from wholesome *kamma* is twofold: one accompanied by neutral feeling arisen in regard to a moderately desirable object, and one accompanied by joy, which arises when the object is especially desirable. Thus, there are eight types of consciousness in this class, in contrast to the seven types found in the former class.

§10. Rootless Functional Consciousness (*ahetukakiriya-cittāni*) — 3

16. Upekkhāsahagataṁ pañcadvārāvajjanacittaṁ; tathā
17. Manodvārāvajjanacittaṁ;
18. Somanassasahagataṁ hasituppādacittañ cā ti.

Imāni tīṇi pi ahetukakiriyacittāni nāma.
Icc'evaṁ sabbathā pi aṭṭhāras'āhetukacittāni samattāni.

16. Five-sense-door adverting consciousness accompanied by equanimity; as is
17. Mind-door adverting consciousness;
18. Smile-producing consciousness accompanied by joy.

These three are the rootless functional types of consciousness.
Thus end, in all, the eighteen types of rootless consciousness.

Guide to §10

Rootless functional consciousness (*ahetukakiriyacittāni*): The remaining three types of consciousness among the *ahetuka* are not karmic results. They belong to the category called "*kiriya*," rendered here as "functional" to indicate that they perform tasks that do not have any karmic potency. Such types of consciousness are neither the cause of *kamma* nor the result of *kamma*. Within this category, three types of consciousness are rootless (*ahetuka*), the rest (described later) are with roots (*sahetuka*).

Five-sense-door adverting consciousness (*pañcadvārāvajjanacitta*): When an external sense object impinges on one of the five physical sense organs, before the appropriate sense consciousness can arise — for example, eye-consciousness seeing a form —, another consciousness must have arisen first. This consciousness is the five-sense-door adverting consciousness (*pañcadvārāvajjanacitta*), which has the function of

adverting (*āvajjana*)[31] to whatever object is presenting itself at one of the five sense doors (*dvāra*). This consciousness does not see, hear, smell, taste, or touch the object. It simply turns to the object, thereby enabling the sense consciousness to arise in immediate succession.[32]

Mind-door adverting consciousness (*manodvārāvajjanacitta*): This type of consciousness can arise either in a cognitive process occurring at the five sense doors or in a process occurring at the mind door. In each case, it performs a different function. When it occurs in a five-door process, it is called *votthapanacitta*, "determining

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[31] This is the turning of the mind towards an object. *Āvajjana* forms the first stage in the process of consciousness. When an object of the five physical senses is involved, it is called "five-sense-door adverting consciousness" (*pañcadvārāvajjanacitta*); in the case of a mental object, "mind-door adverting consciousness" (*manodvārāvajjanacitta*). Cf, Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines* (fourth revised edition [1980]), pp. 30—31.

[32] A single unit of sense perception (for example, visual consciousness), being conditioned through a sense organ and its corresponding object, forms in reality an extremely complex process, in which all the single phases of consciousness follow one another in rapid succession, performing their respective functions, for example:

"As soon as a visible object has entered the range of vision, it acts on the sensitive eye-organ (*cakkhu-pasāda*), and, conditioned thereby, an excitation of the subconscious stream (*bhavanga-sota*) takes place.

"As soon, however, as subconsciousness is broken off, the functional mind element, grasping the object and breaking through the subconscious stream, performs the function of 'adverting' (*āvajjana*) the mind towards the object.

"Immediately thereupon, there arises at the eye-door, and based upon the sensitive eye-organ, the eye-consciousness, while performing the function of 'seeing' (*dassana*)…

"Immediately thereafter, there arises the mind-element, performing the function of 'receiving' (*sampaṭicchana*) the object of that consciousness…

"Immediately thereafter, there arises…the mind-consciousness element, while 'investigating' (*santīraṇa*) the object received by the mind-element…

"Immediately thereafter, there arises the functional, rootless mind-consciousness-element, accompanied by indifference, while performing the function of 'determining' (*votthapana*) the object…

"Now, if the object is large, then immediately afterwards there flash forth six or seven 'impulsive moments' (*javana-citta*), constituted by one of the eight wholesome (*kusala*) or twelve unwholesome (*akusala*) or nine functional (*kiriya* or *kriyā*) classes of consciousness.

"Now, if, at the end of the impulsive moments, the object at the five-sense doors is very large and at the mind-door clear, then there arises, once or twice, one of the eight root-accompanied *kamma*-resultant classes of consciousness of the sense-sphere, or one of the three rootless *kamma*-resultant mind-consciousness-elements… Because this consciousness, after the vanishing of the impulsive moments, possesses the faculty continuing with the object of the subconsciousness, taking the object of the subconsciousness as its own object, thereby, it is called 'registering' (*tadārammaṇa*, literally, 'that object' or 'having that as object')." (*Visuddhimagga* XIV, 115ff.)

If, however, the sense-object is weak, then it reaches merely the stage of "impulsion" (*javana*), or of "determining" (*votthapana*); if very weak, only an excitation of the subconsciousness takes place.

The process of the inner, or mind, consciousness, that is, without participation of the five physical senses, is as follows: in the case that the mind-object entering the mind-door is distinct, then it passes through the stages of "adverting at the mind-door" (*manodvārāvajjana*), "the impulsive stage," and "the registering stage," before finally sinking into the subconscious stream. Cf, Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines* (fourth revised edition [1980]), pp. 227—228.

consciousness." Its function then is to determine, or define, the object that has been cognized by sense consciousness. In the five-door process, determining consciousness follows the investigating consciousness. After the investigating consciousness has examined the object, the determining consciousness discriminates it.

In a mind-door process — a cognitive process that occurs through the internal ideation faculty — this same type of consciousness performs another function. Its function then is to advert to the object appearing at the mind door. In such a role, this *citta* is known as "the mind-door adverting consciousness."

Smile-producing consciousness (*hasituppādacitta*): This is a *citta* peculiar to Arahants, including Buddhas and Pacceka Buddhas, who are also types of Arahants. Its function is to cause Arahants to smile about sense-sphere phenomena. According to the Abhidhamma, Arahants may smile with one of five *cittas* — the four beautiful sense-sphere functional *cittas* (see below, §15) and the rootless smile-producing consciousness mentioned here.

§11. Summary of Rootless Consciousness

Satt'ākusalapākāni puññapākāni aṭṭhadhā
Kriyācittāni tīṇī ti aṭṭhārasa ahetukā.

Seven are unwholesome-resultants. Wholesome-resultants are eightfold. Three are functionals. Thus, the rootless are eighteen.

§12. Beautiful Consciousness (*sobhanacittāni*)

Pāpāhetukamuttāni sobhanānī ti vuccare
Ekūnasaṭṭhi cittāni ath'ekanavutī pi vā.

Excluding those that are evil and the rootless, the rest are called "beautiful." They number either fifty-nine or ninety-one.

Guide to §12

Beautiful consciousness (*sobhanacittāni*): Beautiful consciousness includes all *cittas* "excluding those that are evil," that is, the twelve types of unwholesome consciousness, and "the rootless," the eighteen types that are utterly devoid of roots. This type of consciousness is called "beautiful" because it is accompanied by beautiful mental factors (*cetasikas* — see Chapter 2, §§5—8).

It should be understood that the beautiful (*sobhana*) has a wider range than the wholesome (*kusala*). The beautiful includes all wholesome *cittas*, but it also includes resultant and functional *cittas* that possess beautiful mental factors. These latter *cittas* are not wholesome but karmically indeterminate (*abyākata*). The beautiful comprises the twenty-four sense-sphere *cittas* (to be defined just below) as well as all fine-material-sphere *cittas*, immaterial-sphere *cittas*, and supramundane *cittas*. Those *cittas* other than the beautiful are called *asobhana*, "non-beautiful."

Either fifty-nine or ninety-one: The fifty-nine beautiful *cittas* are obtained thus: twenty-four sense-sphere *cittas* plus fifteen fine-material-sphere *cittas* plus twelve immaterial-sphere *cittas* plus eight supramundane *cittas*. A total of ninety-one *cittas* is obtained by dividing the supramundane *cittas* into forty types rather than eight, as will be explained below (§§30—31).

Sense-Sphere Beautiful Consciousness — 24
(*kāmāvacara-sobhanacittāni*)

§13. Sense-Sphere Wholesome Consciousness (*kāmāvacara-kusalacittāni*) — 8

1. *Somanassasahagataṁ ñāṇasampayuttaṁ asaṁkhārikam ekaṁ.*
2. *Somanassasahagataṁ ñāṇasampayuttaṁ sasaṁkhārikam ekaṁ.*
3. *Somanassasahagataṁ ñāṇavippayuttaṁ asaṁkhārikam ekaṁ.*
4. *Somanassasahagataṁ ñāṇavippayuttaṁ sasaṁkhārikam ekaṁ.*
5. *Upekkhāsahagataṁ ñāṇasampayuttaṁ asaṁkhārikam ekaṁ.*
6. *Upekkhāsahagataṁ ñāṇasampayuttaṁ sasaṁkhārikam ekaṁ.*
7. *Upekkhāsahagataṁ ñāṇavippayuttaṁ asaṁkhārikam ekaṁ.*
8. *Upekkhāsahagataṁ ñāṇavippayuttaṁ sasaṁkhārikam ekan ti.*

Imāni aṭṭha pi sahetuka-kāmāvacara-kusalacittāni nāma.

1. *One consciousness, accompanied by joy, associated with knowledge, unprompted.*
2. *One consciousness, accompanied by joy, associated with knowledge, prompted.*
3. *One consciousness, accompanied by joy, dissociated from knowledge, unprompted.*
4. *One consciousness, accompanied by joy, dissociated from knowledge, prompted.*
5. *One consciousness, accompanied by equanimity, associated with knowledge, unprompted.*
6. *One consciousness, accompanied by equanimity, associated with knowledge, prompted.*
7. *One consciousness, accompanied by equanimity, dissociated from knowledge, unprompted.*
8. *One consciousness, accompanied by equanimity, dissociated from knowledge, prompted.*

These are the eight types of sense-sphere wholesome consciousness with roots.

Guide to §13

Sense-sphere wholesome consciousness (*kāmāvacara-kusalacittāni*): This class of consciousness is divided into eight types on the basis of three principles of dichotomization. One is the concomitant feeling, which in four cases is joy (*somanassa*), that is, pleasant mental feeling, and in four cases equanimity (*upekkhā*), that is, neutral mental feeling; a second is the presence or absence of knowledge; and a third is the dyad of unprompted and prompted.

Associated with knowledge (*ñāṇasampayutta*): Knowledge comprehends things as they are (*yathāsabhāvaṁ*). In the consciousness associated with knowledge, the word *ñāṇa* refers to the mental factor of wisdom (*paññā-cetasika*), which represents the root non-delusion (*amoha*). Consciousness *dissociated from knowledge* (*ñāṇavippayutta*) lacks this factor of wisdom, but it does not involve ignorance (*avijjā*) or delusion (*moha*), which pertains only to unwholesome consciousness.

Unprompted (*asaṁkhārika*): According to the commentary, one does a good deed without prompting due to physical and mental fitness, good food and climate, etc., and as a result of having performed similar deeds in the past. Prompting occurs through inducement by another or by personal deliberation, as explained above (§4).

With roots (*sahetuka*): The four wholesome *cittas* associated with knowledge (*ñāṇasampayutta*) possess all three wholesome roots; the four dissociated from knowledge (*ñāṇavippayutta*) possess non-greed (*alobha*), or generosity (*dāna*), and non-hate (*adosa*), or loving-kindness (*mettā*), but lack non-delusion (*amoha*).

The eight types of wholesome sense-sphere consciousness may be illustrated by the following examples:

1. Someone joyfully performs a generous deed, understanding that this is a wholesome deed, spontaneously without prompting.
2. Someone performs the same good deed, with understanding, after deliberation or prompting by another.
3. Someone joyfully performs a generous deed, without prompting, but without understanding that this is a wholesome deed.
4. Someone joyfully performs a generous deed, without understanding, after deliberation and prompting by another.

5—8. These types of consciousness should be understood in the same way as the preceding four, but with neutral feeling instead of joyful feeling.

These eight types of consciousness are called wholesome (*kusala*), or meritorious (*puñña*), because they inhibit the defilements (*kilesa*) and produce good results. They arise in worldlings (*puthujjana*) and trainees (*sekha*) — noble disciples at the three lower stages of Stream-Enterer (*Sotāpanna*), Once-Returner (*Sakadāgāmī*), and Non-Returner (*Anāgāmī*) — whenever they perform wholesome bodily deeds and verbal deeds and whenever they generate wholesome states of mind pertaining to the sense sphere. These *cittas* do not arise in Arahants, whose actions are without karmic potency.

§14. Sense-Sphere Resultant Consciousness (*kāmāvacara-vipākacittāni*) — 8

9. Somanassasahagataṁ ñāṇasampayuttaṁ asaṁkhārikam ekaṁ.
10. Somanassasahagataṁ ñāṇasampayuttaṁ sasaṁkhārikam ekaṁ.
11. Somanassasahagataṁ ñāṇavippayuttaṁ asaṁkhārikam ekaṁ.
12. Somanassasahagataṁ ñāṇavippayuttaṁ sasaṁkhārikam ekaṁ.
13. Upekkhāsahagataṁ ñāṇasampayuttaṁ asaṁkhārikam ekaṁ.
14. Upekkhāsahagataṁ ñāṇasampayuttaṁ sasaṁkhārikam ekaṁ.
15. Upekkhāsahagataṁ ñāṇavippayuttaṁ asaṁkhārikam ekaṁ.
16. Upekkhāsahagataṁ ñāṇavippayuttaṁ sasaṁkhārikam ekan ti.

Imāni aṭṭha pi sahetuka-kāmāvacara-vipākacittāni nāma.

9. One consciousness, accompanied by joy, associated with knowledge, unprompted.
10. One consciousness, accompanied by joy, associated with knowledge, prompted.
11. One consciousness, accompanied by joy, dissociated from knowledge, unprompted.
12. One consciousness, accompanied by joy, dissociated from knowledge, prompted.
13. One consciousness, accompanied by equanimity, associated with knowledge, unprompted.
14. One consciousness, accompanied by equanimity, associated with knowledge, prompted.
15. One consciousness, accompanied by equanimity, dissociated from knowledge, unprompted.
16. One consciousness, accompanied by equanimity, dissociated from knowledge, prompted.

These are the eight types of sense-sphere resultant consciousness with roots.

Guide to §14

Sense-sphere resultant consciousness with roots (*sahetuka-kāmāvacara-vipākacittāni*): Just as there are eight wholesome types of consciousness, there are also eight corresponding types of resultant consciousness. These eight *cittas* are karmic

effects of the sense-sphere wholesome *cittas*. In order to differentiate them from the rootless resultants due to wholesome *kamma*, these are described as *sahetuka*, "with roots." Both the rootless wholesome-resultants and the rooted resultants are produced by the same eight wholesome *cittas*, but the two sets differ in their qualities and functions. These differences will become clearer when we discuss the functions of consciousness (Chapter 3, §§8—11).

§15. Sense-Sphere Functional Consciousness (*kāmāvacara-kriyācittāni*) — 8

17. Somanassasahagataṁ ñāṇasampayuttaṁ asaṁkhārikam ekaṁ.
18. Somanassasahagataṁ ñāṇasampayuttaṁ sasaṁkhārikam ekaṁ.
19. Somanassasahagataṁ ñāṇavippayuttaṁ asaṁkhārikam ekaṁ.
20. Somanassasahagataṁ ñāṇavippayuttaṁ sasaṁkhārikam ekaṁ.
21. Upekkhāsahagataṁ ñāṇasampayuttaṁ asaṁkhārikam ekaṁ.
22. Upekkhāsahagataṁ ñāṇasampayuttaṁ sasaṁkhārikam ekaṁ.
23. Upekkhāsahagataṁ ñāṇavippayuttaṁ asaṁkhārikam ekaṁ.
24. Upekkhāsahagataṁ ñāṇavippayuttaṁ sasaṁkhārikam ekan ti.

Imāni aṭṭha pi sahetuka-kāmāvacara-kriyācittāni nāma.
Icc'evaṁ sabbathā pi catuvīsati sahetuka-kāmāvacara-kusala-vipāka-kriyācittāni samattāni.

17. One consciousness, accompanied by joy, associated with knowledge, unprompted.
18. One consciousness, accompanied by joy, associated with knowledge, prompted.
19. One consciousness, accompanied by joy, dissociated from knowledge, unprompted.
20. One consciousness, accompanied by joy, dissociated from knowledge, prompted.
21. One consciousness, accompanied by equanimity, associated with knowledge, unprompted.
22. One consciousness, accompanied by equanimity, associated with knowledge, prompted.
23. One consciousness, accompanied by equanimity, dissociated from knowledge, unprompted.
24. One consciousness, accompanied by equanimity, dissociated from knowledge, prompted.

These are the eight types of sense-sphere functional consciousness with roots.
Thus end, in all, the twenty-four types of sense-sphere consciousness with roots — wholesome, resultant, and functional.

Guide to §15

Sense-sphere functional consciousness with roots (*sahetuka-kāmāvacara-kriyācittāni*): Whereas the eight wholesome sense-sphere *cittas* arise in worldlings (*puthujjana*) and trainees (*sekha*), they do not arise in Buddhas and Arahants, who have transcended the cycle of *kamma* and future becoming in the realms of rebirth. However, in Buddhas and Arahants, there arise eight types of consciousness that are their exact counterparts. These are called "*kriyā*" (or "*kiriya*"),[33] or "functional *cittas*," because they merely perform their functions without leaving any karmic deposit. Because a Buddha or an Arahant has eradicated all traces of ignorance (*avijjā*) and craving (*taṇhā*), the causes of rebirth, there is no way his good actions could generate future results. They merely arise, accomplish some function, and then fall away without residue.

§16. Summary of Sense-Sphere Beautiful Consciousness

Vedanā-ñāṇa-saṁkhārabhedena catuvīsati
Sahetu-kāmāvacarapuññapākakriyā matā.

The sense-sphere consciousness with roots (sahetu) — understood as wholesome, resultant, and functional — becomes twenty-four by classification according to feeling (vedanā), knowledge (ñāṇa), and prompting (saṁkhāra).

Guide to §16

Sense-sphere consciousness with roots becomes threefold as wholesome (*kusala*), resultant (*vipāka*), and functional (*kiriya* / *kriyā*), and each of these divides into eight through permutation by way of feeling — either joyful or neutral; by way of presence or absence of knowledge; and by way of spontaneity or prompting. Thus, there are twenty-four types of consciousness altogether — the twelve connected with knowledge having

[33] *Kiriya* (or *kriyā*) *citta*, "functional consciousness" or "karmically inoperative consciousness," is the name for such states of consciousness that are neither karmically wholesome (*kusala*), nor unwholesome (*akusala*), nor *kamma*-results (*vipāka*); that is, they function independently of *kamma*. Thus are also called all those worldly mental states in the Arahant that are accompanied by two or three noble roots (non-greed, non-hatred, non-delusion), being karmically neutral in an Arahant and corresponding to the karmically wholesome states of a non-Arahant, as well as the rootless joy-producing (*hasituppāda*) mind-consciousness-element of an Arahant; further, that mind-element (*mano-dhātu*) that performs the function of adverting (*āvajjana*) to the sense object, and that mind-consciousness element (*manoviññāṇa-dhātu*) that performs the function of deciding (*votthapana*) and adverting to the mental object. The last-named two elements, of course, occur in all beings.

Together with *kamma*-resultant consciousness (*vipāka*), it belongs to the group of "karmically neutral consciousness" (*abyākata*). Cf. Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines* (fourth revised edition [1980]), pp. 103—104.

three roots, the other twelve having two roots. These three groups are often referred to as the *mahākusalas*, *mahāvipākas*, and *mahākiriyas* — "the great wholesome *cittas*," "the great resultant *cittas*," and "the great functional *cittas*" — though teachers give different explanations of the prefix *mahā-*, meaning "great."

§17. Summary of Sense-Sphere Consciousness

Kāme tevīsapākāni puññāpuññāni vīsati
Ekādasa kriyā cā ti catupaññāsa sabbathā.

In the sense-sphere, twenty-three [cittas] are resultant, twenty are wholesome and unwholesome, and eleven are functional. Thus, there are altogether fifty-four [cittas].

Guide to §17

All types of consciousness experienced in the sense-sphere total fifty-four. These are classified as follows:

By way of kind:
- 8 great wholesome
- 12 unwholesome
- 23 resultants:
  - 7 unwholesome-resultants
  - 8 rootless wholesome-resultants
  - 8 great wholesome-resultants
  - 11 functionals:
    - 3 rootless functionals
    - 8 great functionals

By way of feeling:
- 18 with joy
- 32 with equanimity
- 2 with displeasure
- 1 with pleasure
- 1 with pain

By way of association with knowledge and views:
- 16 associated
- 16 dissociated
- 22 neither

By way of prompting:
17 unprompted
17 prompted
20 neither (= rootless and deluded)

The traditional monastic way of teaching Abhidhamma urges students not only to reflect on these lists but to know them by heart. They are very important when one studies the mental factors (*cetasika*) comprised in these types of *cittas*, as expounded in the next chapter and in the Abhidhamma Piṭaka.

Fine-Material-Sphere Consciousness (*rūpāvacaracittāni*) — 15

§18. Fine-Material-Sphere Wholesome Consciousness (*rūpāvacara-kusalacittāni*) — 5

1. *Vitakka-vicāra-pīti-sukh'-ekaggatā-sahitaṁ paṭhamajjhāna-kusalacittaṁ.*
2. *Vicāra-pīti-sukh'-ekaggatā-sahitaṁ dutiyajjhāna-kusalacittaṁ.*
3. *Pīti-sukh'-ekaggatā-sahitaṁ tatiyajjhāna-kusalacittaṁ.*
4. *Sukh'-ekaggatā-sahitaṁ catutthajjhāna-kusalacittaṁ.*
5. *Upekkh'-ekaggatā-sahitaṁ pañcamajjhāna-kusalacittañ cā ti.*

Imāni pañca pi rūpāvacara-kusalacittāni nāma.

1. *First jhāna wholesome consciousness together with initial application, sustained application, zest, happiness, and one-pointedness.*
2. *Second jhāna wholesome consciousness together with sustained application, zest, happiness, and one-pointedness.*
3. *Third jhāna wholesome consciousness together with zest, happiness, and one-pointedness.*
4. *Fourth jhāna wholesome consciousness together with happiness and one-pointedness.*
5. *Fifth jhāna wholesome consciousness together with equanimity and one-pointedness.*

These are the five types of fine-material-sphere wholesome consciousness.

§19. Fine-Material-Sphere Resultant Consciousness (*rūpāvacara-vipākacittāni*) — 5

1. *Vitakka-vicāra-pīti-sukh'-ekaggatā-sahitaṁ paṭhamajjhāna-vipākacittaṁ.*
2. *Vicāra-pīti-sukh'-ekaggatā-sahitaṁ dutiyajjhāna-vipākacittaṁ.*
3. *Pīti-sukh'-ekaggatā-sahitaṁ tatiyajjhāna-vipākacittaṁ.*
4. *Sukh'-ekaggatā-sahitaṁ catutthajjhāna-vipākacittaṁ.*
5. *Upekkh'-ekaggatā-sahitaṁ pañcamajjhāna-vipākacittañ cā ti.*

Imāni pañca pi rūpāvacara-vipākacittāni nāma.

1. *First jhāna resultant consciousness together with initial application, sustained application, zest, happiness, and one-pointedness.*
2. *Second jhāna resultant consciousness together with sustained application, zest, happiness, and one-pointedness.*
3. *Third jhāna resultant consciousness together with zest, happiness, and one-pointedness.*
4. *Fourth jhāna resultant consciousness together with happiness and one-pointedness.*
5. *Fifth jhāna resultant consciousness together with equanimity and one-pointedness.*

These are the five types of fine-material-sphere resultant consciousness.

§20. Fine-Material-Sphere Functional Consciousness (*rūpāvacara-kriyācittāni*) — 5

1. *Vitakka-vicāra-pīti-sukh'-ekaggatā-sahitaṁ paṭhamajjhāna-kriyācittaṁ.*
2. *Vicāra-pīti-sukh'-ekaggatā-sahitaṁ dutiyajjhāna-kriyācittaṁ.*
3. *Pīti-sukh'-ekaggatā-sahitaṁ tatiyajjhāna-kriyācittaṁ.*
4. *Sukh'-ekaggatā-sahitaṁ catutthajjhāna-kriyācittaṁ.*
5. *Upekkh'-ekaggatā-sahitaṁ pañcamajjhāna-kriyācittañ cā ti.*

Imāni pañca pi rūpāvacara-kriyācittāni nāma.

Icc'evaṁ sabbathā pi paṇṇarasa rūpāvacara-kusala-vipāka-kriyā-cittāni samattāni.

1. *First jhāna functional consciousness together with initial application, sustained application, zest, happiness, and one-pointedness.*
2. *Second jhāna functional consciousness together with sustained application, zest, happiness, and one-pointedness.*
3. *Third jhāna functional consciousness together with zest, happiness, and one-pointedness.*
4. *Fourth jhāna functional consciousness together with happiness and one-pointedness.*
5. *Fifth jhāna functional consciousness together with equanimity and one-pointedness.*

These are the five types of fine-material-sphere functional consciousness.

Thus end, in all, the fifteen types of fine-material-sphere wholesome, resultant, and functional consciousness.

Guide to §§18—20

Fine-material-sphere consciousness (*rūpāvacaracittāni*): This sphere of consciousness includes all the *cittas* that "move about in" or pertain to the fine-material plane of existence (*rūpabhūmi*), the realms in which gross matter is absent and only a subtle residue of matter remains. Rebirth into these realms is achieved by the attainment of the meditative states called *jhānas*,[34] high attainments in the development of concentration (*samādhi*). The states of consciousness that "frequent" this plane, inasmuch as they are qualitatively connected to it, are called "fine-material-sphere consciousness."

Fifteen *cittas* fall into this category — five wholesome, five resultants, and five functional. The wholesome fine-material-sphere *cittas* are experienced by worldlings (*puthujjana*) and trainees (*sekha*) who develop the *jhānas* within this life itself. Their corresponding results (*vipāka*) arise only in the fine-material world, in the beings who have been reborn there as a consequence of developing the *jhānas*. The five functional (*kiriya* / *kriyā*) *jhāna cittas* are experienced only by Arahants who attain the *jhānas*.

On the one hand, the commentators derive the Pāḷi word *jhāna* from a root meaning "to contemplate" and, on the other hand, from another root meaning "to burn up." Thus, the *jhānas* are so called because they closely contemplate the object and because they burn up the adverse states opposed to concentration.[35] The adverse states are the five hindrances (*nīvaraṇa*): (1) desire for gratification of the senses (*kāma-cchanda*), (2) ill will (*vyāpāda*), (3) sloth and torpor (*thīna-middha*), (4) restlessness and worry (*uddhacca-kukkucca*), and (5) doubt (*vicikicchā*).

The *jhānas* are attained by the method of meditation called "the development of tranquility," "calm-abiding," or "serenity" (*samathabhāvanā*). This type of meditation involves the strengthening of the faculty of concentration (*samādhi*). By fixing the mind upon a single object, all mental distraction is eliminated. The hindrances are suppressed, and the mind becomes fully absorbed in the object. The development of calm will be dealt with in detail later (Chapter 9, §§2—21).

The object of the *jhāna*-consciousness is a mental image called "the counterpart sign" (*paṭibhāganimitta*). The sign is considered a conceptual object (*paññatti*), but it generally arises on the basis of a visible form, and, hence, these *jhānas* pertain to the fine-material sphere. The meditator aspiring to *jhāna* may select as the original object of concentration a contemplative device called a "*kasiṇa*," such as a colored disk, on which attention is fixed. When concentration matures, this physical device will give rise to a visualized replica of itself called "the acquired sign" (*uggahanimitta*), and this, in turn, gives rise to the counterpart sign (*paṭibhāganimitta*) apprehended as the object of *jhāna*.

Fine-material-sphere wholesome consciousness: This category comprises five *cittas* distinguished by way of the five *jhānas*, each *jhāna* constituting a distinct type of

[34] Sometimes also called *rūpajjhānas*, "fine-material absorptions," to distinguish them from the *arūpajjhānas* which follow.

[35] *Ārammaṇ'upanijjhānato paccanīkajjhāpanato jhānaṁ*. *Visuddhimagga* IV, 119.

citta. The *jhānas* are enumerated in the order given for two reasons: (1) because, when one meditates for the attainment of the *jhānas*, one achieves them in this order; and (2) because the Buddha taught them in this order.

First *jhāna* wholesome consciousness: Each *jhāna* is defined by way of a selection of mental concomitants called its "*jhāna* factors" (*jhānanga*). From among the many mental factors contained in each *jhāna* consciousness, it is these that distinguish the specific *jhāna* from the other *jhānas* and bring about the process of absorption. The first *jhāna* contains five factors, as enumerated in the text. To attain the first *jhāna*, these five factors must all be present in a balanced way, closely contemplating the object and "burning up" the five hindrances (*nīvaraṇa*)[36] that obstruct absorption.

Initial application (*vitakka*): In the Suttas, the word *vitakka* is often used in the loose sense of "thought," but, in the Abhidhamma, it is used in a precise technical sense to mean the mental factor that mounts, or directs, the mind onto the object.[37] Just as a king's favorite might conduct a villager to the palace, even so, *vitakka* directs the mind onto the object. In the practice for attaining *jhāna*, *vitakka* has the special task of inhibiting the hindrance of sloth and torpor (*thīna-middha*).

Sustained application (*vicāra*): The word *vicāra* usually means "examination," but here, it signifies the sustained application of the mind on the object. Whereas *vitakka* is the directing of the mind and its concomitants towards the object, *vicāra* is the continued focusing of the mind on the object. The Commentaries offer various similes to highlight the difference between these two *jhāna* factors: *Vitakka* is like a bird spreading out its wings, while *vicāra* is like a bird gliding through the air with outstretched wings. *Vitakka* is like a bee diving towards a flower, while *vicāra* is like the bee buzzing above the flower. *Vitakka* is like the hand that holds a tarnished metal dish, while *vicāra* is like the hand that wipes the dish.[38] In the *jhānas*, *vicāra* serves to inhibit the hindrance of doubt (*vicikicchā*) temporarily.

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[36] The "hindrances" are five qualities that are obstacles to the mind and block one's mental vision. One cannot reach either neighborhood concentration (*upacāra-samādhi*) or full concentration (*appanā-samādhi*) when the hindrances are present, and one cannot clearly discern the truth. The hindrances are: desire for gratification of the senses (*kāmacchanda*), ill will (*vyāpāda*), sloth and torpor (*thīna-middha*), restlessness and worry (*uddhacca-kukkucca*), and skeptical doubt (*vicikicchā*). The overcoming of these five hindrances in *jhāna* is merely a temporary suspension, called "overcoming through repression" (*vikkhambhana-pahāna*). They disappear forever when one enters the four supramundane paths, that is, skeptical doubt on reaching *Sotāpanna*; desire for gratification of the senses (sensory desire), ill will, and mental worry on reaching *Anāgāmī*; sloth, torpor, and restlessness on reaching *Arahant*. Cf. Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines* (fourth revised edition [1980]), pp. 129—130.

[37] *So hi ārammaṇe cittaṁ āropeti. Aṭṭhasālinī* 114.

[38] *Visuddhimagga* IV, 89—91.

Zest (*pīti*): *Pīti*, which is derived from the verb *pīnayati*, meaning "to refresh," may be explained as delight or pleasurable interest in the object. The term is often translated as "rapture," a rendering that fits its role as a *jhāna* factor but may not be wide enough to cover all its nuances.[39] The commentators distinguish five grades of *pīti* that arise when developing concentration: (1) minor zest; (2) momentary zest; (3) showering zest; (4) uplifting zest; and (5) pervading zest. Minor zest is able to raise the hairs on the body. Momentary zest is like flashes of lightning. Showering zest breaks over the body again and again like waves on the seashore. Uplifting zest can cause the body to levitate. And pervading zest pervades the whole body as an inundation fills a cavern. The latter is identified as the *pīti* present in a *jhāna*.[40] As a factor of *jhāna*, *pīti* inhibits the hindrance of ill will (*vyāpāda*).

Happiness (*sukha*): This *jhāna* factor is pleasant mental feeling. It is identical with *somanassa*, "joy," but not with the *sukha* of pleasant bodily feeling that accompanies wholesome-resultant body-consciousness. This *sukha*, also rendered as "bliss," is born of detachment from sensory pleasures; it is, therefore, explained as *nirāmisasukha*, "unworldly happiness" or "spiritual happiness." It counters the hindrance of restlessness and worry (*uddhacca-kukkucca*).

Though *pīti* and *sukha* are closely connected, they are distinguished in that *pīti* is a conative factor belonging to the aggregate of mental formations (*saṁkhārakkhandha*), while *sukha* is a feeling belonging to the aggregate of feeling (*vedanākkhandha*). *Pīti* is compared to the delight a weary traveler would experience when coming across an oasis, *sukha* to his pleasure after bathing and drinking.[41]

One-pointedness (*ekaggatā*): The Pāḷi term *ekaggatā* literally means "a one (*eka*) pointed (*agga*) state (*tā*)." This mental factor is the primary component in all five *jhānas* and the essence of concentration (*samādhi*). One-pointedness temporarily inhibits sensory desire, a necessary condition for any meditative attainment. *Ekaggatā* exercises the function of closely contemplating the object, the salient characteristic of *jhāna*, but it cannot perform this function alone. It requires the joint action of the other four *jhāna* factors, each performing its own special function: (1) *vitakka*, "initial application" — fixing consciousness on the object; (2) *vicāra*, "sustained application" — maintaining consciousness there; (3) *pīti*, "zest" — bringing delight in the object; and (4) *sukha*, "happiness" — experiencing happiness in the *jhāna*.

Second *jhāna* wholesome consciousness, etc.: The higher *jhānas* are attained by successively eliminating the grosser *jhāna* factors and by refining the subtler factors through strengthened concentration. In the Suttas, the Buddha expounds the *jhānas* as

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[39] In *The Path of Purification*, his translation of the *Visuddhimagga*, Bhikkhu Ñāṇamoli has translated it as "happiness." This rendering is often used for *sukha*, the next factor, and thus may lead to confusion of the two.

[40] *Visuddhimagga* IV, 94—100.

[41] For a detailed elaboration of this simile, see *Aṭṭhasālinī* 117—118; *The Expositor*, pp. 155—156.

fourfold by teaching the simultaneous elimination of *vitakka* and *vicāra* in progressing from the first *jhāna* to the second. In the Abhidhamma, the *jhānas* become fivefold by the inclusion of an intermediate *jhāna* in which *vitakka* has been eliminated while *vicāra* remains. This is the second *jhāna* in the Abhidhamma scheme.

In the third *jhāna*, *vicāra* as well is eliminated; in the fourth, *pīti* is made to fade away; and in the fifth *jhāna*, *upekkhā*, "equanimity" or "neutral feeling," replaces *sukha*, "happiness," as the concomitant feeling. Thus, whereas the *cittas* of the first four *jhānas* are associated with joy (*somanassasahita*), the *citta* of the fifth *jhāna* is associated with equanimity (*upekkhāsahita*).

According to the Suttanta method, which enumerates four *jhānas* of the fine-material sphere, the first *jhāna* is identical in all respects with the first *jhāna* of the Abhidhamma method. However, the second *jhāna* of the Suttanta method is attained by the simultaneous subsiding of initial application (*vitakka*) and sustained application (*vicāra*), and, thus, has only the three *jhāna* factors of zest (*pīti*), happiness (*sukha*), and one-pointedness (*ekaggatā*), like the third *jhāna* of the Abhidhamma method. The third *jhāna* of the Suttanta method has the two factors of happiness and one-pointedness, the fourth *jhāna* the two factors of equanimity (that is, neutral feeling) and one-pointedness. These two *jhānas* are equivalent to the fourth and fifth *jhānas*, respectively, of the Abhidhamma method.

Although the Suttas do not mention the fivefold analysis of *jhāna* in explicit terms, they provide an implicit basis for this analysis in the Buddha's distinction between three kinds of concentration: (1) concentration accompanied by both initial application and sustained application (*savitakka savicāra samādhi*); (2) concentration without initial application but with sustained application (*avitakka vicāramatta samādhi*); and (3) concentration with neither initial application nor sustained application (*avitakka avicāra samādhi*) (*Majjhima Nikāya* 128/iii, 162). The first is obviously the first *jhāna* in both systems, and the third is the second and higher *jhānas* of the Suttanta method and the third and higher *jhānas* of the Abhidhamma method. The second, however, is nowhere clarified within the Suttas themselves and only becomes intelligible as the second *jhāna* of the Abhidhamma method.

§21. Summary of Fine-Material Consciousness

Pañcadhā jhānabhedena rūpāvacaramānasaṁ
Puññapākakriyābhedā taṁ pañcadasadhā bhave.

Fine-material-sphere consciousness is fivefold when divided by way of the jhānas. It becomes fifteen types when (further) divided by way of the wholesome, resultant, and functional.

Guide to §21

The five *jhānas* become of fifteen types by occurring as wholesome *cittas*, as resultants, and as functionals. Each *jhāna citta* of the same level is defined by the same set of factors, whether wholesome (*kusala*), resultant (*vipāka*), or functional (*kiriya* / *kriyā*). All *cittas* of the fine-material sphere (*rūpāvacara*) are associated with knowledge (*ñāṇasampayutta*), though knowledge, not being a specific *jhāna* factor, is not mentioned in the formulas. Thus, all the fine-material-sphere *cittas* have three roots: (1) non-greed (*alobha*); (2) non-hatred (*adosa*); and (3) non-delusion (*amoha*).

It should be noted that, in contrast to sense-sphere wholesome and unwholesome *cittas*, the fine-material-sphere *cittas* are not distinguished by way of prompted or unprompted (*sasaṁkhārika-asaṁkhārika*). The same distinction is also omitted from the exposition of the immaterial-sphere and supramundane *cittas*. This omission is made because, when one is practicing meditation (*bhāvanā*) to attain a *jhāna*, a path (*magga*), or a fruit (*phala*), as long as one is dependent upon instigation from others or upon one's own self-prompting, the mind is not yet in a suitable condition to reach the attainment. The distinction of prompted and unprompted is appropriate in relation to the preliminary phase of practice leading up to the attainment, but the *cittas* with which the actual attainment takes place cannot involve prompting or inducement. Thus, in the absence of a real possibility of prompted *jhāna* and supramundane attainment, the very distinction between prompted and unprompted becomes untenable in relation to these types of *cittas*.

The view we have expressed here differs from the commonly accepted opinion of the *Vibhāvinī-Ṭīkā* that, since all *jhāna* attainment requires some preliminary exertion (*pubbābhisaṁkhāra*), the *jhāna cittas* can never be called unprompted but only prompted. This view seems untenable because the preliminary exertion leading up to *jhāna* should not be identified as a "prompting" concomitant with the *jhāna cittas* themselves. Thus, in spite of the prestigious authority of the *Vibhāvinī-Ṭīkā*, it still seems preferable to regard the prompted-unprompted distinction as irrelevant to the higher classes of consciousness.

Nevertheless, Ledi Sayādaw holds that this distinction may be understood to apply to the *jhānas* and supramundane states by reason of the distinction made in the texts in the mode of progress (*paṭipadā*) by which they are gained. The *Dhammasangaṇī* distinguishes between attainments gained by difficult progress (*dukkhapaṭipadā*), when the defilements (*kilesa*) can only be suppressed by intense striving and much exertion, and easy progress (*sukhapaṭipadā*), when the defilements can be suppressed easily, in a pleasant mode. Ledi Sayādaw takes the *jhāna* or supramundane *cittas* of one who reaches attainment by difficult progress to be the counterpart of prompted *cittas* at the sense-sphere level, and the *jhāna* or supramundane *cittas* of one who proceeds by easy progress to be the counterpart of unprompted *cittas*.

However, while Ledi Sayādaw's view is noteworthy, the fact remains that: (1) the *Dhammasangaṇī* initially classifies the *jhāna* and supramundane *cittas* without any reference to mode of progress; and (2), in the section where it does introduce classification by mode of progress, it does not use this distinction as a basis for enumerating distinct types of *jhāna* or supramundane *cittas*. It therefore seems preferable

to exclude the prompted-unprompted distinction altogether from the *jhāna cittas*, as well as from the path and fruition *cittas*.

Immaterial-Sphere Consciousness (*arūpāvacaracittāni*) — 12

§22. Immaterial-Sphere Wholesome Consciousness (*arūpāvacara-kusalacittāni*) — 4

1. *Ākāsānañcāyatana-kusalacittaṁ.*
2. *Viññāṇañcāyatana-kusalacittaṁ.*
3. *Ākiñcaññāyatana-kusalacittaṁ.*
4. *N'evasaññān'āsaññāyatana-kusalacittañ cā ti.*

Imāni cattāri pi arūpāvacara-kusalacittāni nāma.

1. *Wholesome consciousness pertaining to the base of infinite space.*
2. *Wholesome consciousness pertaining to the base of infinite consciousness.*
3. *Wholesome consciousness pertaining to the base of nothingness.*
4. *Wholesome consciousness pertaining to the base of neither perception nor non-perception.*

These are the four types of immaterial-sphere wholesome consciousness.

§23. Immaterial-Sphere Resultant Consciousness (*arūpāvacara-vipākacittāni*) — 4

5. *Ākāsānañcāyatana-vipākacittaṁ.*
6. *Viññāṇañcāyatana-vipākacittaṁ.*
7. *Ākiñcaññāyatana-vipākacittaṁ.*
8. *N'evasaññān'āsaññāyatana-vipākacittañ cā ti.*

Imāni cattāri pi arūpāvacara-vipākacittāni nāma.

5. *Resultant consciousness pertaining to the base of infinite space.*
6. *Resultant consciousness pertaining to the base of infinite consciousness.*
7. *Resultant consciousness pertaining to the base of nothingness.*
8. *Resultant consciousness pertaining to the base of neither perception nor non-perception.*

These are the four types of immaterial-sphere resultant consciousness.

§24. Immaterial-Sphere Functional Consciousness (*arūpāvacara-kriyācittāni*) — 4

9. Ākāsānañcāyatana-kriyācittaṁ.
10. Viññāṇañcāyatana-kriyācittaṁ.
11. Ākiñcaññāyatana-kriyācittaṁ.
12. N'evasaññān'āsaññāyatana-kriyācittañ cā ti.

Imāni cattāri pi arūpāvacara-kriyācittāni nāma.
Icc'evaṁ sabbathā pi dvādasa arūpāvacara-kusala-vipāka-kriyā-cittāni samattāni.

9. Functional consciousness pertaining to the base of infinite space.
10. Functional consciousness pertaining to the base of infinite consciousness.
11. Functional consciousness pertaining to the base of nothingness.
12. Functional consciousness pertaining to the base of neither perception nor non-perception.

These are the four types of immaterial-sphere functional consciousness.
Thus end, in all, the twelve types of immaterial-sphere wholesome, resultant, and functional consciousness.

Guide to §§22—24

Immaterial-sphere consciousness (*arūpāvacaracittāni*): This sphere of consciousness comprises the *cittas* pertaining to the immaterial plane of existence (*arūpabhūmi*), four realms in which matter (*rūpa*) has been totally transcended and only consciousness (*citta*) and mental factors (*cetasika*) remain. Rebirth into these four realms comes about through the attainment of the *arūpajjhānas*, the four immaterial, or formless, absorptions, which are reached by developing concentration beyond the five *jhānas* of the fine-material sphere. The immaterial sphere consists of twelve *cittas* — the four wholesome *cittas* with which the immaterial attainments are experienced by worldlings and trainees; the four resultant attainments, which arise through rebirth in the immaterial realms; and the four functionals, which occur to Arahants who enter upon the immaterial attainments.

The base of infinite space (*ākāsānañcāyatana*): The first of the four immaterial *jhānas* is the attainment of the base of infinite space. To reach this, a meditator who has mastered the fifth fine-material *jhāna* based on a *kasiṇa* object expands the counterpart sign (*paṭibhāganimitta*) of the *kasiṇa* until it becomes immeasurable in extent. Then, he removes the *kasiṇa* by attending only to the space it pervaded, contemplating it as "infinite space." Through repeated attention given in this way, there eventually arises in absorption a *citta* having as object the concept of infinite space (*ākāsānañcāyatana*). The

expression "base of infinite space," strictly speaking, refers to the concept of infinite space that serves as the object of the first immaterial-sphere consciousness. Here, the word *āyatana*, "base," has the sense of habitat, or dwelling, for the *citta* of the *jhāna*. However, in a derivative sense, the expression "base of infinite space" is also extended to the *jhāna* itself.

The base of infinite consciousness (*viññāṇañcāyatana*): The consciousness that is here said to be infinite is the consciousness of the first immaterial absorption. Since the first immaterial absorption (*arūpajjhāna*) has as its object the base or concept of infinite space, this implies that the consciousness that pervades that space as its object also partakes in its infinity. To reach this attainment, therefore, the meditator takes as object the consciousness of the base of infinite space and contemplates it as "infinite consciousness" until the second immaterial absorption arises.

The base of nothingness (*ākiñcaññāyatana*): The third immaterial attainment has as its object the present non-existence, voidness, or absence of the consciousness pertaining to the base of infinite space. By giving attention to the absence of that consciousness, the third immaterial absorption arises, taking as its object the concept of non-existence (*natthibhāva-paññatti*), or nothingness, in respect of the first immaterial consciousness.

The base of neither perception nor non-perception (*n'evasaññān'āsaññā-yatana*): This fourth and final immaterial attainment is so called because it cannot be said either to include perception or to exclude perception. In this type of consciousness, the factor of perception (*saññā*) has become so subtle that it can no longer perform the decisive function of perception, and, thus, this state cannot be said to have perception. Yet perception is not altogether absent but remains in a residual form; thus, it cannot be said not to have perception. Although perception alone is mentioned, all the other mental constituents in this *citta* also exist in a state of such extreme subtlety that they cannot be described as either existent or non-existent. This fourth immaterial absorption takes as its object the consciousness of the base of nothingness, the third immaterial absorption.

§25. Summary of Immaterial-Sphere Consciousness

Ālambanappabhedena catudh'āruppamānasaṁ
Puññapākakriyābhedā puna dvādasadhā ṭhitaṁ.

Immaterial-sphere consciousness is fourfold when classified by way of object. When again divided by way of the wholesome, resultant, and the functional, it stands at twelve types.

Guide to §25

When classified by way of object: In relation to each type of immaterial-sphere consciousness, there are two types of object (*ālambana*) to be understood: one is the object to be directly apprehended by the *citta* (*ālambitabba*); the other is the object to be transcended (*atikkamitabba*).

The *arūpajjhānas* differ from the *rūpajjhānas* in several important respects. While the *rūpajjhānas* can take various objects such as the different *kasiṇas*, etc., each *arūpajjhāna* apprehends just one object specific to itself. Also the *rūpajjhānas* differ from each other with respect to their *jhāna* factors — the first having five factors, the second four, etc. The meditator who wishes to attain the higher *jhānas* keeps the same object and eliminates each successively subtler *jhāna* factor (*jhānanga*) until he reaches the fifth *jhāna*. But, to progress from the fifth *rūpajjhāna* to the first *arūpajjhāna*, and from one *arūpajjhāna* to the next, there are no more *jhāna* factors to be transcended. Instead, the meditator progresses by transcending each successively subtler object.

The *cittas* of the *arūpajjhānas* all have the same two *jhāna* factors as the fifth *rūpajjhāna*. As *cittas*, they are different because they pertain to a different sphere and have different types of objects than the fifth *jhāna*. But, because, as *jhānas*, they are constituted by the same two *jhāna* factors, they are sometimes considered by the teachers of Abhidhamma as modes of the fifth *jhāna*.

Collectively, the fifteen fine-material-sphere *cittas* and the twelve immaterial-sphere *cittas* are designated *mahaggatacitta* — sublime, lofty, or exalted consciousness — because they are free from the hindrances (*nīvaraṇa*) and are pure, elevated, great states of mind.

All the eighty-one types of consciousness discussed so far are termed *lokiyacitta*, "mundane consciousness," because they pertain to the three worlds — the sensory world (*kāmaloka*), the fine-material world (*rūpaloka*), and the immaterial world (*arūpaloka*).

Supramundane Consciousness (*lokuttaracittāni*) — 8

§26. Supramundane Wholesome Consciousness (*lokuttara-kusalacittāni*) — 4

1. *Sotāpatti-maggacittaṁ.*
2. *Sakadāgāmi-maggacittaṁ.*
3. *Anāgāmi-maggacittaṁ.*
4. *Arahatta-maggacittañ cā ti.*

Imāni cattāri pi lokuttara-kusalacittāni nāma.

1. *Path consciousness of stream-entry.*
2. *Path consciousness of once-returning.*
3. *Path consciousness of non-returning.*

4. Path consciousness of Arahantship.

These are the four types of supramundane wholesome consciousness.

§27. Supramundane Resultant Consciousness (*lokuttara-vipākacittāni*) — 4

5. Sotāpatti-phalacittaṁ.
6. Sakadāgāmi-phalacittaṁ.
7. Anāgāmi-phalacittaṁ.
8. Arahatta-phalacittañ cā ti.

Imāni cattāri pi lokuttara-vipākacittāni nāma.
Icc'evaṁ sabbathā pi aṭṭha lokuttara-kusala-vipāka-cittāni samattāni.

5. Fruition consciousness of stream-entry.
6. Fruition consciousness of once-returning.
7. Fruition consciousness of non-returning.
8. Fruition consciousness of Arahantship.

These are the four types of supramundane resultant consciousness.
Thus end, in all, the eight types of supramundane wholesome and resultant consciousness.

§28. Summary of Supramundane Consciousness

Catumaggappabhedena catudhā kusalaṁ tathā
Pākaṁ tassa phalattā ti aṭṭhadh'ānuttaraṁ mataṁ.

The wholesome consciousness is fourfold, divided by way of the four paths. So too are the resultants, being their fruits. Thus, the supramundane should be understood as eightfold.

Guide to §§26—28

Supramundane consciousness (*lokuttaracittāni*): Supramundane consciousness is consciousness that pertains to the process of transcending (*uttara*) the world (*loka*) consisting of the five aggregates of clinging (*upādānakkhandha*). This type of consciousness leads to liberation from *saṁsāra*, the cycle of birth and death, and to the attainment of *Nibbāna*, the cessation of suffering. There are eight supramundane *cittas*.

These pertain to the four stages of enlightenment: (1) stream-entry (*Sotāpatti*); (2) once-returning (*Sakadāgāmī*); (3) non-returning (*Anāgāmī*); and (4) Arahantship (*Arahatta*). Each stage involves two types of *citta* — path consciousness (*maggacitta*) and fruition consciousness (*phalacitta*). All supramundane *cittas* take as object the unconditioned reality, *Nibbāna*, but they differ as paths or fruits according to their functions. The path consciousness has the function of eradicating (or of permanently attenuating[42]) defilements; the fruition consciousness has the function of experiencing the degree of liberation made possible by the corresponding path. The path consciousness is a *kusalacitta*, a wholesome state; the fruition consciousness is a *vipākacitta*, a resultant.

Each path consciousness arises only once and endures only for one mind-moment; it is never repeated in the mental continuum of the person who attains it. The corresponding fruition consciousness initially arises immediately after the path moment and endures for two or three mind-moments. Subsequently, it can be repeated and, with practice, can be made to endure for many mind-moments, in the supramundane absorption called "fruition attainment" (*phalasamāpatti* — see below, Chapter 4, §22; Chapter 9, §42).

The paths and fruits are attained by the method of meditation called "the development of insight" (*vipassanābhāvanā*). This type of meditation involves the strengthening of the faculty of wisdom (*paññā*). By sustained attention to the changing phenomena of mind and matter, the meditator learns to discern their true characteristics of impermanence (*anicca*), suffering (*dukkha*), and non-self (*anattā*). When these insights gain full maturity, they issue in the supramundane paths and fruits (see Chapter 9, §§22—44).

Path consciousness of stream-entry (*sotāpatti-maggacitta*): The entry upon the irreversible path to liberation is called "stream-entry," and the *citta* that experiences this attainment is the path consciousness of stream-entry. The stream (*sota*) is the Noble Eightfold Path, with its eight factors of Right View (or Right Understanding) (*Sammā Diṭṭhi*), Right Thought (or Right Intention) (*Sammā Saṁkappa*), Right Speech (*Sammā Vācā*), Right Action (*Sammā Kammanta*), Right Livelihood (*Sammā Ājīva*), Right Effort (*Sammā Vāyāma*), Right Mindfulness (*Sammā Sati*), and Right Concentration (*Sammā Samādhi*). As the current of the Ganges flows uninterrupted from the Himalayas to the ocean, so the supramundane Noble Eightfold Path flows uninterrupted from the arising of Right View to the attainment of *Nibbāna*.

Though the factors of the eightfold path may arise in the mundane wholesome *cittas* of virtuous worldlings (*puthujjana*), these factors are not fixed in their destination, since a worldling may change character and turn away from the *Dhamma*. But in a noble disciple who has reached the experience of stream-entry, the path factors become fixed in destiny and flow like a stream heading to *Nibbāna*.

The path consciousness of stream-entry has the function of cutting off the first three fetters (*saṁyojana*) — (1) "personality view" (*sakkāya-diṭṭhi*), or wrong view of

[42] This qualification is made in regard to the path of once-returning (as explained below).

self; (2) doubt (*vicikicchā*) about the Triple Gem; and (3) clinging to rites and ceremonies (*sīlabbata-parāmāsa*) in the belief that they can lead to liberation. It further cuts off all greed (*lobha*), hatred (*dosa*), and delusion (*moha*) strong enough to lead to a sub-human rebirth. This *citta* also permanently eliminates five other *cittas*, namely, the four *cittas* rooted in greed associated with wrong view (*diṭṭhi*), and the *citta* rooted in delusion (*moha*) associated with doubt (*vicikicchā*). One who has undergone the experience of stream-entry is assured of reaching final deliverance in a maximum of seven lives and of never being reborn in any of the woeful planes of existence.

Path consciousness of once-returning (*sakadāgāmi-maggacitta*): This *citta* is the consciousness associated with the Noble Eightfold Path that gives access to the plane of a once-returner. While it does not eradicate any fetters, this *citta* attenuates the grosser forms of sensory desire (*kāma-rāga*) and ill will (*vyāpāda*). The person who has reached this stage will be reborn in this world at most one more time before attaining liberation.

Path consciousness of non-returning (*anāgāmi-maggacitta*): One who attains the third path will never again be reborn in the sensory plane. If such a person does not reach Arahantship in the same lifetime, he will be reborn in the fine-material world and there attain the goal. The path consciousness of non-returning cuts off the fetters of sensory desire (*kāma-rāga*) and ill will (*vyāpāda*); it also permanently eliminates the two *cittas* rooted in hatred.

Path consciousness of Arahantship (*arahatta-maggacitta*): An Arahant is a fully liberated one, a person who has destroyed (*hata*) the enemy (*ari*) consisting of the defilements (*kilesa*). The path consciousness of Arahantship is the *citta* that issues directly in the full liberation of Arahantship. This *citta* destroys the five subtle fetters: (1) desire for fine-material existence (*rūpa-rāga*); (2) desire for immaterial existence (*arūpa-rāga*); (3) conceit (*māna*); (4) restlessness (*uddhacca*); and (5) ignorance (*avijjā*). It also eliminates the remaining types of unwholesome *cittas*: the four rooted in greed dissociated from views and the one rooted in delusion associated with restlessness.

Fruition consciousness (*phalacitta*): Each path consciousness (*maggacitta*) issues automatically in its respective fruition in the same cognitive series, in immediate succession to the path. Thereafter, the fruition *citta* can arise many times when the noble disciple enters the meditative attainment of fruition. The fruition consciousness, as mentioned earlier, is classified by way of kind as a resultant (*vipāka*). It should be noted that there are no supramundane functional (*kiriya* / *kriyā*) *cittas*. This is because, when an Arahant enters fruition attainment, the *cittas* that occur in that attainment belong to the class of resultants, being fruits of the supramundane path.

§29. Comprehensive Summary of Consciousness

Dvādas'ākusalān'evaṁ kusalān'ekavīsati
Chattiṁs'eva vipākāni kriyācittāni vīsati.
Catupaññāsadhā kāme rūpe paṇṇaras'īraye
Cittāni dvādas'āruppe aṭṭhadh'ānuttare tathā.

Thus, there are twelve unwholesome types of consciousness and twenty-one wholesome types. Resultants are thirty-six in number, and functional types of consciousness are twenty.

There are fifty-four sense-sphere types of consciousness and fifteen assigned to the fine-material sphere. There are twelve types of consciousness in the immaterial sphere and eight that are supramundane.

Guide to §29

In these verses, Ācariya Anuruddha summarizes all the eighty-nine states of consciousness that he has so far expounded in this Compendium of Consciousness. In the first verse, he divides these according to their nature, or kind (*jāti*), into four classes:

12 unwholesome *cittas* (*akusala*);
21 wholesome *cittas* (*kusala*);
36 resultant *cittas* (*vipāka*);
20 functional *cittas* (*kiriya* / *kriyā*).

The last two *cittas* are grouped together as karmically indeterminate (*abyākata*), since they are neither wholesome nor unwholesome.

54 sense-sphere *cittas* (*kāmāvacara*);
15 fine-material-sphere *cittas* (*rūpāvacara*);
12 immaterial-sphere *cittas* (*arūpāvacara*);
8 supramundane *cittas* (*lokuttara*).

Thus, although *citta* is one in its characteristic of cognizing an object, it becomes manifold when it is divided according to different criteria into various types.

121 Types of Consciousness
(*ekavīsasatāni cittāni*)

§30. In Brief

Ittham ekūnanavutippabhedaṁ pana mānasaṁ
Ekavīsasataṁ v'ātha vibhajanti vicakkhaṇā.

These different classes of consciousness, which thus number eighty-nine, are divided by the wise into one hundred twenty-one.

§31. In Detail

Kathaṁ ekūnanavutividhaṁ cittaṁ ekavīsasataṁ hoti?

1. *Vitakka-vicāra-pīti-sukh'-ekaggatā-sahitaṁ paṭhamajjhāna-sotāpatti-maggacittaṁ.*
2. *Vicāra-pīti-sukh'-ekaggatā-sahitaṁ dutiyajjhāna-sotāpatti-magga-cittaṁ.*
3. *Pīti-sukh'-ekaggatā-sahitaṁ tatiyajjhāna-sotāpatti-maggacittaṁ.*
4. *Sukh'-ekaggatā-sahitaṁ catutthajjhāna-sotāpatti-maggacittaṁ.*
5. *Upekkh'-ekaggatā-sahitaṁ pañcamajjhāna-sotāpatti-maggacittañ cā ti.*

Imāni pañca pi sotāpatti-maggacittāni nāma. Tathā sakadāgāmi-magga, anāgāmi-magga, arahatta-maggacittañ cā ti samavīsati magga-cittāni. Tathā phalacittāni cā ti samacattāḷīsa lokuttaracittāni bhavantī ti.

How does consciousness that is analyzed into eighty-nine types become one hundred twenty-one types?

1. *The first jhāna path consciousness of stream-entry together with initial application, sustained application, zest, happiness, and one-pointedness.*
2. *The second jhāna path consciousness of stream-entry together with sustained application, zest, happiness, and one-pointedness.*
3. *The third jhāna path consciousness of stream-entry together with zest, happiness, and one-pointedness.*
4. *The fourth jhāna path consciousness of stream-entry together with happiness and one-pointedness.*
5. *The fifth jhāna path consciousness of stream-entry together with equanimity and one-pointedness.*

These are the five types of path consciousness of stream-entry. So too for the path consciousness of once-returning, of non-returning, and of Arahantship, making twenty types of path consciousness. Similarly, there are twenty types of fruition consciousness. Thus, there are forty types of supramundane consciousness.

Guide to §§30—31

All meditators reach the supramundane paths and fruits through the development of wisdom (*paññā*) — insight into the three characteristics of impermanence (*anicca*), suffering (*dukkha*), and non-self (*anattā*). However, they differ among themselves in the degree of their development of concentration (*samādhi*). Those who develop insight without a basis of *jhāna* are called practitioners of bare insight (*sukkhavipassaka*). When they reach the path and fruit, their path and fruition *cittas* occur at a level corresponding to the first *jhāna*.

Those who develop insight on the basis of *jhāna* attain a path and fruit that corresponds to the level of *jhāna* they had attained before reaching the path. The ancient teachers advance different views on the question of what factor determines the *jhāna* level of the path and fruit. One school of thought holds that it is the basic *jhāna* (*pādakajjhāna*), that is, the *jhāna* used as a basis for concentrating the mind before developing the insight that culminates in attainment of the supramundane path. A second theory holds that the *jhāna* level of the path is determined by the *jhāna* used as an object for investigation by insight, called "the comprehended *jhāna*" (*sammasitajjhāna*) or "investigated *jhāna*." Still a third school of thought holds that, when a meditator has mastered a range of *jhānas*, he can control the *jhāna* level of the path by his personal wish or inclination (*ajjhāsaya*).[43]

Nevertheless, no matter what explanation is adopted, for bare insight meditator and *jhāna* meditator alike, all path and fruition *cittas* are considered types of *jhāna* consciousness. They are so considered because they occur in the mode of closely contemplating their object with full absorption, like the mundane *jhānas*, and because they possess the *jhāna* factors with an intensity corresponding to their counterparts in the mundane *jhānas*. The supramundane *jhānas* of the paths and fruits differ from the mundane *jhānas* in several important respects. First, whereas the mundane *jhānas* take as their object some concept, such as the sign of the *kasiṇa*, the supramundane *jhānas* take as their object *Nibbāna*, the unconditioned reality. Second, whereas the mundane *jhānas* merely suppress the defilements while leaving their underlying seeds intact, the supramundane *jhānas* of the path eradicate defilements so that they can never again arise. Third, while the mundane *jhānas* lead to rebirth in the fine-material world and thus sustain existence in the round of rebirths (*saṁsāra*), the *jhānas* of the path cut off the fetters binding one to the cycle and thus issue in liberation from the round of birth and

[43] For details, cf. Henepola Gunaratana, *The Jhānas in Theravāda Buddhist Meditation* (Kandy, Śri Lanka: Buddhist Publication Society [1988]). Wheel no. 351/353, pp. 60—62.

death. Finally, whereas the role of wisdom in the mundane *jhānas* is subordinate to that of concentration, in the supramundane *jhānas*, wisdom and concentration are well balanced, with concentration fixing the mind on the unconditioned element and wisdom fathoming the deep significance of the Four Noble Truths.

According to the constellation of their *jhāna* factors, the path and fruition *cittas* are graded along the scale of the five *jhānas*. Thus, instead of enumerating the supramundane consciousness as eightfold by way of the bare paths and fruits, each path and fruition consciousness can be enumerated as fivefold according to the level of *jhāna* at which it may occur. When this is done, the eight supramundane *cittas*, each taken at all of the five *jhāna* levels, become forty in number.

§32. Concluding Summary

Jhānangayogabhedena katv'ekekan tu pañcadhā
Vuccat'ānuttaraṁ cittaṁ cattāḷīsavidhan ti ca.
Yathā ca rūpāvacaraṁ gayhat'ānuttaraṁ tathā
Paṭhamādijhānabhede āruppañ cā pi pañcame.
Ekādasavidhaṁ tasmā paṭhamādikam īritaṁ
Jhānam ekekam ante tu tevīsatividhaṁ bhave.
Sattatiṁsavidhaṁ puññaṁ dvipaññāsavidhaṁ tathā
Pākam icc'āhu cittāni ekavīsasataṁ budhā ti.

Dividing each (supramundane) consciousness into five kinds according to different jhāna factors, the supramundane consciousness, it is said, becomes forty.

As the fine-material-sphere consciousness is treated by division into first jhāna consciousness and so on, even so is the supramundane consciousness. The immaterial-sphere consciousness is included in the fifth jhāna.

Thus, the jhānas beginning from the first amount to eleven, they say. The last jhāna (that is, the fifth) totals twenty-three.

Thirty-seven are wholesome, fifty-two are resultants; thus, the wise say that there are one hundred twenty-one types of consciousness.

Guide to §32

The immaterial-sphere consciousness is included in the fifth *jhāna*: As explained earlier, the *arūpajjhānas* have the same two *jhāna* factors as the fifth *rūpa-jjhāna* and are, therefore, considered modes of the fifth *jhāna*. Thus, when a meditator uses an *arūpajjhāna* as a basis for developing insight, his path and fruition consciousness become fifth *jhāna* supramundane *cittas*.

The *jhānas* beginning from the first amount to eleven: Each *jhāna*, from the first to the fourth, occurs one each as fine-material-sphere wholesome, resultant, and functional (= 3) and four each by way of the paths and fruits (= 8), thus eleven.

The last *jhāna* (that is, the fifth) totals twenty-three: The fifth *jhāna* considered as embracing both the last *rūpajjhāna* and the four *arūpajjhānas* thus comprises five each as wholesome, resultant, and functional (= 15) and eight as supramundane, for a total of twenty-three.

The thirty-seven wholesome and fifty-two resultants are obtained by replacing the four supramundane wholesome and resultant *cittas* with twenty each. Thus, the total number of *cittas* in the Compendium of Consciousness increases from 89 to 121.

Iti Abhidhammatthasangahe
Cittasangahavibhāgo nāma
paṭhamo paricchedo.

Thus ends the first chapter
in the Manual of Abhidhamma entitled
"The Compendium of Consciousness."

2

Compendium of Mental Factors (*Cetasikasangahavibhāga*)

§1. Introduction

Ekuppāda-nirodhā ca ekālambana-vatthukā
Cetoyuttā dvipaññāsa dhammā cetasikā matā.

The fifty-two states associated with consciousness, which arise and cease together (with consciousness) and which have the same object and base (as consciousness), are known as "mental factors" (cetasika).

Guide to §1

States associated with consciousness (*cetoyuttā dhammā*): The second chapter of the *Abhidhammattha Sangaha* is devoted to the classification of the second type of ultimate reality, the *cetasikas*, or "mental factors." The *cetasikas* are mental phenomena that occur in immediate conjunction with *citta*, or "consciousness," and assist *citta* by performing more specific tasks in the total act of cognition. The mental factors cannot arise without *citta*, nor can *citta* arise completely segregated from the mental factors. But, though the two are functionally independent, *citta* is regarded as primary, because the mental factors assist in the cognition of the object depending upon *citta*, which is the principal cognitive element. The relationship between *citta* and *cetasikas* is compared to that between a king and his retinue. Although one says "the king is coming," the king does not come alone, but he always comes accompanied by his attendants. Similarly, whenever a *citta* arises, it never arises alone but always accompanied by its retinue of *cetasikas*.[44]

In the Compendium of Mental Factors, Ācariya Anuruddha first enumerates all the mental factors in their appropriate classes (§§2—9). Thereafter, he investigates the mental factors from two complementary points of view. The first of these is called "the method of association" (*sampayoganaya*). This method takes the mental factors as the

[44] *Aṭṭhasālinī* 67; *The Expositor*, p. 90.

basis of inquiry and seeks to determine which types of *citta* each mental factor is associated with (§§10—17). The second point of view is called "the method of combination, or inclusion" (*sangahanaya*). This method takes the *citta* as primary and seeks to determine, for each type of *citta*, which mental factors are combined with it (§§18—29).

That arise and cease together (with consciousness): The first verse defines the mental factors by way of four characteristics that are common to them all:

1. Arising together with consciousness (*ekuppāda*);
2. Ceasing together with consciousness (*ekanirodha*);
3. Having the same object as consciousness (*ekālambana*);
4. Having the same base as consciousness (*ekavatthuka*).

These four characteristics delineate the relationship between the *citta* and its concomitant *cetasikas*. If only "arising together" were mentioned, the definition would include (wrongly) as *cetasikas* those mental phenomena produced by mind and by *kamma*. However, these material phenomena do not all perish at the same time as the co-arisen *citta* but mostly endure for seventeen mind-moments. Thus, to exclude them, the characteristic "ceasing together" is introduced.

Again, there are two material phenomena — bodily intimation and vocal intimation[45] — that arise and cease together with consciousness. However, these material phenomena do not take an object, and this distinguishes mental phenomena — both *citta* and *cetasikas* — from material phenomena: all mental phenomena experience an object; co-arisen *citta* and *cetasikas* experience the same object, while material phenomena do not experience any object at all. Thus, the third characteristic is stated, that of having the same object.

Finally, in those realms in which the aggregate of material form is found, that is, the sensory world and the fine-material world, the *citta* and the *cetasikas* have the same physical base, that is, they arise with the common support of either one of the material sense organs or the heart-base.[46] This is the fourth characteristic of *cetasikas*.

The Fifty-two Mental Factors
The Ethically Variable Factors (*aññasamānacetasika*) — 13

§2. The Universals (*sabbacittasādhāraṇa*) — 7

Kathaṁ?

[45] *Kāyaviññatti*, *vacīviññatti*. See Chapter 6, §3.
[46] On the bases, see Chapter 3, §§20—22.

I. (1) Phasso, (2) vedanā, (3) saññā, (4) cetanā, (5) ekaggatā, (6) jīvitindriyaṁ, (7) manasikāro cā ti satt'ime cetasikā sabbacittasādhāraṇā nāma.

How? I. (1) Contact, (2) feeling, (3) perception, (4) volition, (5) one-pointedness, (6) mental life faculty, and (7) attention — these seven mental factors are termed "universals," that is, common to every consciousness.

Guide to §2

The fifty-two mental factors: The Abhidhamma philosophy recognizes fifty-two *cetasikas*, which are classified into four broad categories:

1. Seven universals;
2. Six occasionals;
3. Fourteen unwholesome factors; and
4. Twenty-five beautiful factors.

The ethically variable factors (*aññasamānacetasika*): The first two categories of mental factors — the seven universals and the six occasionals — are united under the designation "*aññasamāna*," freely rendered here as "ethically variable." The expression literally means "common to the other." The non-beautiful *cittas* are called "other" (*añña*) in relation to the beautiful *cittas*, and the beautiful *cittas* are called "other" in relation to the non-beautiful *cittas*. The thirteen *cetasikas* of the first two categories are common (*samāna*) to both beautiful and non-beautiful *cittas* and assume the ethical quality imparted to the *citta* by the other *cetasikas*, particularly the associated roots (*hetu*). In wholesome *cittas*, they become wholesome, in unwholesome *cittas*, they become unwholesome, and in karmically indeterminate *cittas*, they become karmically indeterminate. For this reason, they are called "common to the other," that is, "ethically variable."

The universals (*sabbacittasādhāraṇa*): The seven universals are the *cetasikas* common (*sādhāraṇa*) to all consciousness (*sabbacitta*). These factors perform the most rudimentary and essential cognitive functions, without which consciousness of an object would be utterly impossible.

(1) Contact (*phassa*): The word *phassa* is derived from the verb *phusati* meaning "to touch," but contact should not be understood as the mere physical impact of the object on the bodily faculty. It is, rather, the mental factor by which consciousness mentally "touches" the object that has appeared, thereby initiating the entire cognitive

event. In terms of the fourfold defining device used in the Pāḷi Commentaries,[47] contact has the characteristic of touching. Its function is impingement, inasmuch as it causes consciousness and the object to impinge. Its manifestation is the concurrence of consciousness, sense faculty, and object. Its proximate cause is an objective field that has come into focus.[48]

(2) Feeling (*vedanā*): Feeling is the mental factor that feels the object: it is the affective mode in which the object is experienced. The Pāḷi word *vedanā* does not signify "emotion" (which appears to be a complex phenomenon involving a variety of concomitant mental factors), but the bare affective quality of an experience, which may be either pleasant (*sukhā-vedanā*), unpleasant (*dukkhā-vedanā*), or neutral (*adukkha-m-asukhā-vedanā*). Feeling is said to have the characteristic of being felt (*vedayita*). Its function is experiencing, or its function is to enjoy the desirable aspect of the object. Its manifestation is the relishing of the associated mental factors. Its proximate cause is tranquility.[49] Whereas the other mental factors experience the object only derivatively, feeling experiences it directly and fully. In this respect, the other factors are compared to a cook who prepares a dish for a king and only samples the food while preparing it, while feeling is compared to the king who enjoys the meal as much as he likes.

(3) Perception (*saññā*): The characteristic of perception is the perceiving of the qualities of the object. Its function is to make a sign as a condition for perceiving again that "this is the same," or its function is recognizing what has been previously perceived. It becomes manifest as the interpreting of the object (*abhinivesa*) by way of the features that had been apprehended. Its proximate cause is the object as it appears. Its procedure is compared to a carpenter's recognition of certain kinds of wood by the mark he has made on each.

(4) Volition (*cetanā*): *Cetanā*, from the same root as *citta*, is the mental factor that is concerned with the actualization of a goal, that is, the conative or volitional aspect of cognition. Thus, it is rendered "volition." The Commentaries explain that *cetanā* organizes its associated mental factors in acting upon the object. Its characteristic is the state of willing, its function is to accumulate (*kamma*), and its manifestation is coordination. Its proximate cause is the associated states. Just as a chief pupil recites his own lesson and also makes the other pupils recite their lessons, so when volition starts to work on its object, it sets the associated states to do their own tasks as well. Volition is

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[47] See Chapter 1, §3.

[48] The following explanations of the characteristics, etc., of the different *cetasikas* have been collected from the *Visuddhimagga* IV, 88—100; IX, 93—96; XIV, 134—177; and *Aṭṭhasālinī* 107—133, 247—260. See *The Expositor*, pp. 142—180, 330—346.

[49] So say the Commentaries. But it seems that tranquility as proximate cause applies solely to the pleasant feeling when developing concentration. A more general proximate cause for feeling would be contact, in accordance with the principle "with contact as condition, feeling comes to be" (*phassapaccayā vedanā*). In fact, the entire treatment of feeling here is limited to a particular kind of feeling. For a fuller treatment of feeling in all its variety, see Chapter 3, §§2—4, and Guide.

the most significant mental factor in generating *kamma*, since it is volition that determines the ethical quality of the action.

(5) One-pointedness (*ekaggatā*): This is the unification of the mind on its object. Although this factor comes to prominence in the *jhānas*, where it functions as a *jhāna* factor (*jhānanga*), the Abhidhamma teaches that the germ of that capacity for mental unification is present in all types of consciousness, even the most rudimentary. It there functions as the factor that fixes the mind on its object. One-pointedness has non-wandering, or non-distraction, as its characteristic. Its function is to conglomerate, or unite, the associated states. It is manifested as peace (*upekkhā*), and its proximate cause is happiness (*sukha*).[50]

(6) Mental life faculty (*jīvitindriya*): There are two kinds of life faculty: (1) the mental, which vitalizes the associated mental states, and (2) the physical, which vitalizes material phenomena. The mental life faculty alone is intended as a *cetasika*. Its characteristic is the maintaining of the associated mental states. Its function is to make them occur. It is manifested as the establishing of their presence. Its proximate cause is the mental states to be maintained.

(7) Attention (*manasikāra*): The Pāḷi word *manasikāra* literally means "making in the mind." Attention is the mental factor responsible for the mind's advertence to the object, by virtue of which the object is made present to consciousness. Its characteristic is the conducting (*sāraṇa*) of the associated mental states towards the object. Its function is to yoke the associated states to the object. It is manifested as confrontation with an object. Its proximate cause is the object. Attention is like the rudder of a ship, which directs it to its destination, or like a charioteer who sends the well-trained horses (that is, the associated states) towards their destination (the object). *Manasikāra*, "attention," should be distinguished from *vitakka*, "initial application," — while the former turns its concomitants towards the object, the latter applies them onto the object. *Manasikāra* is an indispensable cognitive factor present in all states of consciousness; *vitakka* is a specialized factor that is not indispensable to cognition.

§3. The Occasionals (*pakiṇṇaka*) — 6

II. (1) Vitakko, (2) vicāro, (3) adhimokkho, (4) viriyaṁ, (5) pīti, (6) chando cā ti cha ime cetasikā pakiṇṇakā nāma. Evam ete terasa cetasikā aññasamānā ti veditabbā.

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[50] Again, these last two commentarial statements seem fitting only for one-pointedness that has reached the level of profound concentration.

II. (1) Initial application, (2) sustained application, (3) decision, (4) energy, (5) bliss, and (6) desire — these six mental factors are termed "occasionals." Thus, these thirteen mental factors should be understood as the ethically variable factors.

Guide to §3

The occasionals (*pakiṇṇaka*): The six *cetasikas* in this group are similar to the universals in being ethically variable factors, which take on the moral quality of the *citta* as determined by the other concomitants. They differ from the universals in that they are found only in particular types of consciousness, not in all.

(1) Initial application (*vitakka*): *Vitakka* was already introduced in the discussion of the *jhānas*, where it appears as the first of the five *jhāna* factors.[51] *Vitakka* is the application of the mind to the object. Its characteristic is directing the mind onto the object.[52] Its function is to strike at and thresh the object. It is manifested as the leading of the mind onto an object. Though no proximate cause is mentioned in the Commentaries, the object may be understood as its proximate cause.

Ordinary *vitakka* simply applies the mind to the object. But when *vitakka* is cultivated through concentration (*samādhi*), it becomes a *jhāna* factor (*jhānanga*). It is then termed "*appanā*," "the absorption of the mind in the object." *Vitakka* is also called "*saṁkappa*," "intention," and, as such, is distinguished as *micchāsaṁkappa*, or "wrong intention," and *sammāsaṁkappa*, or "right intention." The latter is the second factor of the Noble Eightfold Path.

(2) Sustained application (*vicāra*): *Vicāra*, also a *jhāna* factor, has the characteristic of continued pressure on the object,[53] in the sense of examining it. Its function is sustained application of the associated mental phenomena to the object. It is manifested as the anchoring of those phenomena in the object. The object may be understood to be its proximate cause. The difference between *vitakka* and *vicāra* has been discussed in Chapter 1 (§§18—20, initial application and sustained application).

(3) Decision (*adhimokkha*): The word *adhimokkha* means, literally, "the releasing of the mind onto the object." Hence, it has been rendered "decision" or "resolution." It has the characteristic of conviction, the function of not groping, and the manifestation as decisiveness. Its proximate cause is a thing to be concerned about. It is compared to a stone pillar owing to its unshakable resolve regarding the object.

(4) Energy (*viriya*): *Viriya* is the state, or action, of one who is vigorous. Its characteristic is supporting, exertion, and marshalling. Its function is to support its

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[51] See above, Chapter 1, Guide to §§18—20, initial application.
[52] Or the mounting of the mind onto the object (*ārammaṇe cittassa abhiniropana*).
[53] Or continued stroking of the object (*ārammaṇ'ānumajjana*).

associated states. Its manifestation is non-collapse. Its proximate cause is a sense of urgency (*saṁvega*) or a ground for arousing energy, that is, anything that stirs one to vigorous action. Just as new timbers added to an old house prevent it from collapsing, or just as a strong reinforcement enables a king's army to defeat the enemy, so *viriya* upholds and supports all the associated states and does not allow them to recede.

(5) Zest (*pīti*): Already introduced among the *jhāna* factors, *pīti* has the characteristic of endearing (*sampiyāyana*). Its function is to refresh mind and body, or its function is to pervade (to thrill with rapture). It is manifested as elation. Mind-and-body (*nāmarūpa*) is its proximate cause.

(6) Desire (*chanda*): *Chanda* here means "desire to act" (*kattu-kamyatā-chanda*), that is, "to perform an action" or "to achieve some result." This kind of desire must be distinguished from desire in the reprehensible sense, that is, from greed (*lobha*) and lust (*rāga*).[54] Whereas the latter terms are invariably unwholesome, *chanda* is an ethically variable factor,[55] which, when conjoined with wholesome concomitants, can function as the virtuous desire to achieve a worthy goal. The characteristic of *chanda* is desire to act. Its function is searching for an object. Its manifestation is need for an object. That same object is its proximate cause. It should be regarded as the stretching forth of the mind's hand towards the object.

§4. The Unwholesome Factors (*akusalacetasika*) — 14

III. (1) Moho, (2) ahirikaṁ, (3) anottappaṁ, (4) uddhaccaṁ, (5) lobho, (6) diṭṭhi, (7) māno, (8) doso, (9) issā, (10) macchariyaṁ, (11) kukkuccaṁ, (12) thīnaṁ, (13) middhaṁ, (14) vicikicchā cā ti cuddas'ime cetasikā akusalā nāma.

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[54] In the Suttas, *chanda* is often used as a synonym for *lobha* and *rāga*, thus, as meaning "desire" in the reprehensible sense as well. But the Suttas also recognize *chanda* as a potentially beneficial factor, as when they speak about the arousing of desire for the abandoning of unwholesome states and for the acquisition of wholesome states. See, for example, the definition of right effort at *Dīgha Nikāya* 22/ii, 312 (= *Majjhima Nikāya* 141/iii, 251—252).

[55] As an ethically neutral psychological term, in the sense of "intention," *chanda* is one of those general mental factors (*cetasika*) taught in the Abhidhamma, the moral quality of which is determined by the character of the volition (*cetanā*). The Commentary explains it as "a wish to do" (*kattu-kamyatā-chanda*). If intensified, it acts also as "a predominance condition."

As an unwholesome quality, *chanda* has the meaning of "desire" and is frequently coupled with the terms for "lust," "greed," etc., for instance, *kāma-chanda* "sensory desire," one of the five hindrances; *rāga-chanda* "lustful desire." When used in the sense of an unwholesome quality, *chanda* is one of the four wrong paths.

As a wholesome quality, *chanda* is a righteous will or zeal (*dhamma-chanda*) and occurs, for example, in the formula of the four right efforts: "The monk rouses his will (*chandaṁ janeti*)…" If intensified, this type of *chanda* is one of the four roads to power. Cf. Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines* (fourth revised edition [1980]), p. 48.

III. (1) Delusion, (2) shamelessness, (3) fearlessness of wrong-doing, (4) restlessness, (5) greed, (6) wrong view, (7) conceit, (8) hatred, (9) envy, (10) avarice, (11) worry, (12) sloth, (13) torpor, and (14) doubt — these fourteen mental factors are termed "the unwholesome."

Guide to §4

(1) Delusion (*moha*): *Moha*, "delusion," is a synonym for *avijjā*, "ignorance." Its characteristic is mental blindness or unknowing (*aññāṇa*). Its function is non-penetration, or concealment, of the real nature of the object. It is manifested as the absence of right understanding or as mental darkness. Its proximate cause is unwise attention (*ayoniso manasikāra*). It should be seen as the root of all that is unwholesome.

(2) Shamelessness (*ahirika*) and (3) fearlessness of wrongdoing (*anottappa*): The characteristic of shamelessness is the absence of disgust at bodily and verbal misconduct. The characteristic of fearlessness of wrongdoing, or moral recklessness, is absence of dread on account of such misconduct. Both have the function of doing evil things. They are manifest as not shrinking away from evil. Their proximate cause is the lack of respect for oneself and lack of respect for others, respectively.[56]

(4) Restlessness (*uddhacca*): Restlessness (or agitation) has the characteristic of disquietude, like water whipped up by the wind. Its function is to make the mind unsteady, as wind makes a banner ripple. It is manifested as turmoil. Its proximate cause is unwise attention to mental disquietude.

(5) Greed (*lobha*): Greed, the first unwholesome root, covers all degrees of selfish desire, longing, attachment, and clinging. Its characteristic is grasping an object. Its function is sticking, as meat sticks to a hot pan. It is manifested as not giving up. Its proximate cause is seeing enjoyment in things that lead to bondage.

(6) Wrong view (*diṭṭhi*): *Diṭṭhi* here means "seeing wrongly." Its characteristic is unwise (unjustified) interpretation of things. Its function is to pre-assume. It is manifested as a wrong interpretation or belief. Its proximate cause is unwillingness to see the noble ones (*ariya*), and so on.[57]

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[56] Inasmuch as these two factors are the opposites of shame and fear of wrongdoing, their meaning can be more fully understood by contrast with these beautiful factors — see below, Guide to §5, shame and fear of wrongdoing.

[57] Since seeing the noble ones leads to hearing the true Dhamma, which can prevent wrong view from getting a grip on the mind.

(7) Conceit (*māna*): Conceit has the characteristic of haughtiness. Its function is self-exaltation. It is manifested as vainglory.[58] Its proximate cause is greed dissociated from views. It should be regarded as a form of madness.[59]

(8) Hatred (*dosa*): *Dosa*, the second unwholesome root, comprises all kinds and degrees of aversion, ill will, anger, irritation, annoyance, and animosity. Its characteristic is ferocity. Its function is to spread, or to burn up its own support, that is, the mind and body in which it arises. It is manifested as persecuting, and its proximate cause is a ground for annoyance.[60]

(9) Envy (*issā*): Envy has the characteristic of being jealous of others' success. Its function is to be dissatisfied with others' success. It is manifested as aversion towards that. Its proximate cause is others' success.

(10) Avarice (*macchariya*): The characteristic of avarice[61] (or stinginess) is concealing one's own success when it has been or can be obtained. Its function is not to bear sharing these with others. It is manifested as shrinking away (from sharing) and as meanness, or sour feeling. Its proximate cause is one's own success.

(11) Worry (*kukkucca*): *Kukkucca*[62] is worry, or remorse, after having done wrong. Its characteristic is subsequent regret. Its function is to sorrow over what has and what has not been done. It is manifested as remorse. Its proximate cause is what has and what has not been done (that is, wrongs of commission and omission).

(12) Sloth (*thīna*): Sloth is sluggishness or dullness of mind. Its characteristic is lack of driving power. Its function is to dispel energy. It is manifested as the sinking of the mind. Its proximate cause is unwise attention to boredom, drowsiness, etc.

(13) Torpor (*middha*): Torpor is the morbid state of the mental factors. Its characteristic is unwieldiness. Its function is to smother. It is manifested as drooping, or as nodding and sleepiness. Its proximate cause is the same as that of sloth.

Sloth and torpor always occur in conjunction and are opposed to energy (*viriya*). Sloth is identified as sickness of consciousness (*cittagelañña*), torpor as sickness of the

[58] *Ketukamyatā*, literally, "a desire to fly the banner (to advertise oneself)."

[59] Because conceit arises only in greed-rooted *cittas* dissociated from views.

[60] For the nine grounds for annoyance (or causes of malice, *aghātavatthu*), see *Dīgha Nikāya* 33/iii, 262.

[61] "There are five kinds of stinginess (*macchariya*), O Monks: regarding the dwelling place, regarding families, regarding gain, regarding recognition, and regarding mental things" (*Anguttara Nikāya*, IX, 49; *Puggalapaññatti* 56).

[62] Whenever *kukkucca* arises, it is associated with hateful (discontented) consciousness. It is "the repentance over wrong things done and right things neglected." Restlessness and worry (*uddhacca-kukkucca*), combined, are counted as one of the five mental hindrances (*nīvaraṇa*).

mental factors (*cetasikagelañña*). As a pair, they constitute one of the five hindrances, which are overcome by initial application (*vitakka*).

(14) Doubt (*vicikicchā*): Doubt here signifies spiritual doubt, from a Buddhist perspective, the inability to place confidence in the Buddha, the Dhamma, and the Sangha, and the training. Its characteristic is doubting. Its function is to waver. It is manifested as indecisiveness and as taking various sides. Its proximate cause is unwise attention.

The Beautiful Factors (*sobhanacetasikā*) — 25

§5. The Universal Beautiful Factors (*sobhanasādhāraṇa*) — 19

IV. (1) Saddhā, (2) sati, (3) hiri, (4) ottappaṁ, (5) alobho, (6) adoso, (7) tatramajjhattatā, (8) kāyapassaddhi, (9) cittapassaddhi, (10) kāyalahutā, (11) cittalahutā, (12) kāyamudutā, (13) cittamudutā, (14) kāyakammaññatā, (15) cittakammaññatā, (16) kāyapāguññatā, (17) cittapāguññatā, (18) kāyujjukatā, (19) cittujjukatā cā ti ekūnavīsat'ime cetasikā sobhanasādhāraṇā nāma.

IV. (1) Faith, (2) mindfulness, (3) shame, (4) fear of wrongdoing, (5) non-greed, (6) non-hatred, (7) neutrality of mind, (8) tranquility of the (mental) body, (9) tranquility of consciousness, (10) lightness of the (mental) body, (11) lightness of consciousness, (12) malleability of the (mental) body, (13) malleability of consciousness, (14) wieldiness of the (mental) body, (15) wieldiness of consciousness, (16) proficiency of the (mental) body, (17) proficiency of consciousness, (18) rectitude of the (mental) body, and (19) rectitude of consciousness — these nineteen mental factors are termed "the universal beautiful factors."

Guide to §5

The universal beautiful factors (*sobhanasādhāraṇa*): The beautiful mental factors are subdivided into four groups. First come the universal beautiful factors, nineteen *cetasikās* that are invariably present in all beautiful consciousness. Following this come three groups of beautiful *cetasikās* that are variable adjuncts not necessarily combined in beautiful consciousness.

(1) Faith (*saddhā*): The first of the beautiful *cetasikās* is faith[63] (also translated as "confidence"), which has the characteristic of placing faith in or of trusting. Its function is to clarify, as a water-clearing gem causes muddy water to become clear; or its function is to set forth, as one might set forth to cross a flood.[64] It is manifested as non-fogginess, that is, the removal of the mind's impurities, or as resolution. Its proximate cause is something to place faith in, or the hearing of the Good Dhamma, etc., that constitute the factors of stream-entry (*sotāpatti*).

(2) Mindfulness (*sati*): The word *sati* is derived from a root meaning "to remember," but as a mental factor, it signifies presence of mind, attentiveness to the present, rather than the faculty of memory regarding the past. It has the characteristic of not wobbling, that is, not floating away from the object.[65] Its function is absence of confusion or non-forgetfulness. It is manifested as guardianship, or as the state of confronting an object field. Its proximate cause is strong perception (*thirasaññā*) or the four foundations of mindfulness (see Chapter 7, §24).

(3) Shame (*hiri*) and (4) fear of wrongdoing (*ottappa*): Shame has the characteristic of disgust at bodily and verbal misconduct. Fear of wrongdoing has the characteristic of dread in regard to such misconduct. They both have the function of not doing evil and are manifested as the shrinking away from evil. Their proximate cause is respect for self and respect for others, respectively. The Buddha called these two states the guardians of the world because they protect the world from falling into widespread immorality.

(5) Non-greed (*alobha*): Non-greed has the characteristic of the mind's lack of desire for its object, or non-adherence to the object like a drop of water on a lotus leaf. Its function is not to lay hold, and its manifestation is detachment. It should be

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[63] A Buddhist is said to have *saddhā* if "he believes in the Perfect One's Enlightenment" or in the Three Jewels (*ti-ratana*) by taking refuge in them. His faith, however, should be "reasoned and rooted in understanding," and he is asked to investigate and test the object of his faith. A Buddhist's faith is not in conflict with the spirit of inquiry — "doubt about dubitable things" is admitted, and inquiry into them is encouraged. The "faculty of faith" (*saddhindriya*) should be balanced with that of wisdom (*paññindriya*). Through faith and understanding, faith becomes an inner certainty and firm conviction based upon one's own experience.

Faith is called the seed of all wholesome states, because, according to commentarial explanations, it inspires the mind with confidence and determination for "launching out" to cross the flood of *saṁsāra*.

Unshakable faith is attained on reaching the first stage of holiness, Stream-Entry (*sotāpatti*), when the fetter of skeptical doubt (*vicikicchā*) is eliminated. Unshakable confidence (*avecca-pasāda*) in the Three Jewels (the Buddha, the Dhamma, and the Sangha) is one of the characteristics of a Stream-Winner (*sotāpannassa angāni*). Cf. Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines* (fourth revised edition [1980]), pp. 181—182.

[64] The complete version of these similes is found in the *Milindapañha*, cited at *Aṭṭhasālinī* 119—120. See *The Expositor*, pp. 157—158.

[65] *Apilāpanna*, also rendered "not wobbling." The commentators explain that *sati* keeps the mind as steady as a stone instead of letting it bob about like a pumpkin in water.

understood that non-greed is not the mere absence of greed, but the presence of positive virtues such as generosity and renunciation as well.

(6) Non-hatred (*adosa*): Non-hatred has the characteristic of lack of ferocity, or of non-opposing. Its function is to remove annoyance, or to remove fever, and its manifestation is agreeableness. Non-hatred comprises such positive virtues as loving-kindness, gentleness, amity, friendliness, etc.

When non-hatred appears as the sublime quality of loving-kindness (*mettā*), it has the characteristic of promoting the welfare of living beings. Its function is to prefer their welfare. Its manifestation is the removal of ill will. Its proximate cause is seeing beings as lovable. Such loving-kindness must be distinguished from selfish affection, its "near enemy."

(7) Neutrality of mind (*tatramajjhattatā*): The Pāḷi term for this *cetasika* literally means "there in the middleness." It is a synonym for equanimity (*upekkhā*), not as neutral feeling, but as a mental attitude of balance, detachment, and impartiality. It has the characteristic of conveying consciousness and the mental factors evenly. Its function is to prevent deficiency and excess, or to prevent partiality. It is manifested as neutrality. It should be seen as the state of looking on with equanimity in the *citta* and *cetasikas*, like a charioteer who looks on with equanimity at the thoroughbreds progressing evenly along the roadway.

Neutrality of mind becomes the sublime quality of equanimity towards living beings. As such, it treats beings free from discrimination, without preferences and prejudices, looking upon all as equal. This equanimity should not be confused with its "near enemy," the worldly-minded indifference due to ignorance (*avijjā*).

The next twelve universal beautiful *cetasikas* fall into six pairs, each of which contains one term that extends to the "mental body" (*kāya*) and another that extends to consciousness (*citta*). In this context, the mental body is the collection of associated *cetasikas*, called "body" in the sense of "aggregation."

(8), (9) Tranquility (*passaddhi*): The twofold tranquility has the characteristic of quieting down of disturbances (*daratha*) in the mental body (*kāyapassaddhi*) and consciousness (*cittapassaddhi*) respectively. Its function is to crush such disturbances. It is manifested as peacefulness and coolness. Its proximate cause is the mental body and consciousness. It should be regarded as opposed to such defilements as restlessness and worry, which create distress.

(10), (11) Lightness (*lahutā*): The twofold lightness has the characteristic of the subsiding of heaviness (*garubhāva*) in the mental body (*kāyalahutā*) and consciousness (*cittalahutā*), respectively. Its function is to crush heaviness. It is manifested as non-sluggishness. Its proximate cause is the mental body and consciousness. It should be regarded as opposed to such defilements as sloth and torpor, which create heaviness.

(12), (13) Malleability (*mudutā*): The twofold malleability has the characteristic of the subsiding of rigidity (*thambha*) in the mental body (*kāyamudutā*) and in consciousness (*cittamudutā*), respectively. Its function is to crush rigidity. It is manifested as non-resistance, and its proximate cause is the mental body and consciousness. It should be regarded as opposed to such defilements (*kilesa*) as wrong views (*diṭṭhi*) and conceit (*māna*), which create rigidity.

(14), (15) Wieldiness (*kammaññatā*): The twofold wieldiness has the characteristic of the subsiding of unwieldiness (*akammaññabhāva*) in the mental body (*kāyakammaññatā*) and consciousness (*cittakammaññatā*), respectively. Its function is to crush unwieldiness. It is manifested as success of the mental body and consciousness in making something an object. Its proximate cause is the mental body and consciousness. It should be regarded as opposed to the remaining hindrances, which create unwieldiness of the mental body and consciousness.

(16), (17) Proficiency (*pāguññatā*): The twofold proficiency has the characteristic of healthiness of the mental body (*kāyapāguññatā*) and consciousness (*cittapāguññatā*), respectively. Its function is to crush unhealthiness of the mental body and consciousness. It is manifested as absence of desirability. Its proximate cause is the mental body and consciousness. It should be regarded as opposed to lack of faith, etc., which cause unhealthiness of the mental body and consciousness.

(18), (19) Rectitude (*ujjukatā*): Rectitude is straightness. The twofold rectitude has the characteristic of uprightness of the mental body (*kāyujjukatā*) and consciousness (*cittujjukatā*), respectively. Its function is to crush tortuousness of the mental body and consciousness, and its manifestation is non-crookedness. Its proximate cause is the mental body and consciousness. It should be regarded as opposed to hypocrisy and fraudulence, etc., which create crookedness in the mental body and consciousness.

§6. The Abstinences (*virati*) — 3

V. (1) Sammāvācā, (2) sammākammanto, (3) sammā-ājīvo cā ti tisso viratiyo nāma.

V. (1) Right speech, (2) right action, and (3) right livelihood — these three are termed "abstinences."

Guide to §6

The abstinences: The abstinences (*virati*) are three beautiful mental factors, which are responsible for the deliberate abstinence from wrong conduct by way of action,

speech, and livelihood. In mundane consciousness, the *viratis* are operative only on an occasion when one intentionally refrains from a wrong mode of conduct for which an opportunity has arisen. When a person refrains from evil deeds without an opportunity for their performance arising, this is not a case of *virati* but of pure moral conduct (*sīla*).

The commentators distinguish three types of *virati*: (1) natural abstinence; (2) abstinence by undertaking precepts; and (3) abstinence by eradication.[66]

1. Natural abstinence (*sampattavirati*) is the abstinence from evil deeds when the opportunity arises to engage in them, due to the consideration of one's social position, age, level of education, etc. An example is refraining from theft out of concern that one's reputation would be hurt if one were caught.
2. Abstinence by undertaking precepts (*samādānavirati*) is the abstinence from evil deeds because one has undertaken to observe precepts, for example, the Five Precepts (*pañca-sīla*) of abstaining from killing, stealing, sexual misconduct, false speech, and intoxicants.
3. Abstinence by eradication (*sammucchedavirati*) is the abstinence associated with the supramundane path consciousness, which arises eradicating the dispositions towards evil deeds. Whereas the previous two *viratis* are mundane, this one is supramundane.

The *viratis* comprise three distinct mental factors mentioned in the text: (1) right speech; (2) right action; and (3) right livelihood.

(1) Right speech (*sammāvācā*): Right speech is the deliberate abstinence from wrong speech — from false speech, from slander, from harsh speech, and from frivolous talk.

(2) Right action (*sammākammanta*): Right action is the deliberate abstinence from wrong bodily action — from killing, from stealing, and from sexual misconduct.

(3) Right livelihood (*sammā-ājīva*): Right livelihood is the deliberate abstinence from wrong livelihood, such as dealing in poisons, intoxicants, weapons, slaves, and animals for slaughter.

These three *viratis* have the respective characteristics of non-transgression by bodily misconduct, by wrong speech, and by wrong livelihood. Their function is to shrink back from evil deeds. They are manifested as the abstinence from such deeds. Their proximate causes are the special qualities of faith, shame, fear of wrongdoing, fewness of wishes, etc. They should be regarded as the mind's aversion to wrong-doing.

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[66] *Aṭṭhasālinī* 103—104; *the Expositor*, pp. 136—137.

§7. The Illimitables (*appamaññā*) — 3

VI. (1) Karuṇā, (2) muditā pana appamaññāyo nāmā ti.

VI. (1) Compassion, (2) appreciative joy — these are termed "illimitables."

Guide to §7

The illimitables (*appamaññā*): There are four attitudes towards living beings called "the illimitables" (or "immeasurables") because they are to be developed towards all living beings and thus have a potentially limitless range. The four illimitable states are: (1) loving-kindness (*mettā*); (2) compassion (*karuṇā*); (3) appreciative joy (*muditā*); and (4) equanimity (*upekkhā*). These four states are also called "*brahmavihāras*," "divine abodes," or "sublime states."

Although four illimitables are recognized as ideal attitudes towards beings, only two — compassion and appreciative joy — are included as *cetasikas* under the heading of illimitables. This is because loving-kindness, as we have seen, is a mode of the *cetasika* non-hatred (*adosa*), and equanimity is a mode of the *cetasika* neutrality of mind (*tatramajjhattatā*). Non-hatred does not necessarily manifest as loving-kindness — it can appear in other modes as well. But when loving-kindness does arise in the mind, it does so as a manifestation of the *cetasika* non-hatred. A similar relationship holds between the *cetasika* neutrality of mind and the sublime state of equanimity as impartiality towards living beings.

The two illimitables that appear as mental factors in their own right, not as manifestations of other mental factors, are compassion and appreciative joy. Whereas non-hatred and mental neutrality — the factors underlying loving-kindness and equanimity — are present in all beautiful *cittas*, compassion and appreciative joy are present only on occasions when their functions are individually exercised.

(1) Compassion: *Karuṇā*, or "compassion," has the characteristic of promoting the removal of suffering in others. Its function is not being able to bear the suffering of others. It is manifested as non-cruelty. Its proximate cause is seeing helplessness in those overwhelmed by suffering. It succeeds when it causes cruelty to subside, and it fails when it produces sorrow.

(2) Appreciative joy: *Muditā*, or "appreciative joy," has the characteristic of gladness at the success of others. Its function is being unenvious at the success of others. It is manifested as the elimination of aversion. Its proximate cause is seeing the success of others. It succeeds when it causes aversion to subside, and it fails when it produces merriment.

§8. Non-delusion (*amoha*) — 1

VII. Sabbathā pi paññindriyena saddhiṁ pañcavīsat'ime cetasikā sobhanā ti veditabbā.

VII. Together with the faculty of wisdom (paññā), these twenty-five, in all, are to be understood as beautiful mental factors.

Guide to §8

The wisdom faculty: *Paññā* is wisdom, or knowing things as they really are. It is here called a faculty because it exercises predominance in comprehending things as they really are. In the Abhidhamma, the three terms "wisdom" (*paññā*), "knowledge" (*ñāṇa*), and "non-delusion" (*amoha*) are interchangeable, that is, they are treated as synonyms. Wisdom has the characteristic of penetrating things according to their intrinsic nature (*yathāsabhāvapaṭivedha*). Its function is to illuminate the objective field like a lamp. It is manifested as non-bewilderment. Its proximate cause is wise attention (*yoniso manasikāra*).

§9. Summary

Ettāvatā ca:
Teras'aññasamānā ca cuddas'ākusalā tathā
Sobhanā pañcavīsā ti dvipaññāsa pavuccare.

Thus:
Thirteen are ethically variable, and fourteen are unwholesome. Twenty-five are beautiful. Thus, fifty-two have been enumerated.

Association of Mental Factors (*cetasikasampayoganaya*) — 16

§10. Introductory Verse

Tesaṁ cittāviyuttānaṁ yathāyogam ito paraṁ
Cittuppādesu paccekaṁ sampayogo pavuccati
Satta sabbattha yujjanti yathāyogaṁ pakiṇṇakā
Cuddas'ākusalesv'eva sobhanesv'eva sobhanā.

In the following, we will explain, in the appropriate ways, the association of each of these mental adjuncts with the different states of consciousness.

Seven are linked with every type of consciousness. The occasionals are linked in the appropriate ways. Fourteen are linked only with the unwholesome types, and the beautiful factors only with the beautiful types (of consciousness).

The Ethically Variable Factors (*aññasamānacetasika*) — 7

§11. Analysis

Kathaṁ?

1. *Sabbacittasādhāraṇā tāva satt'ime cetasikā sabbesu pi ekūnanavuti cittuppādesu labbhanti.*

Pakiṇṇakesu pana:

2. *Vitakko tāva dvipañcaviññāṇa-vajjita-kāmāvacaracittesu c'eva ekādasasu paṭhamajjhānacittesu cā ti pañcapaññāsa cittesu uppajjati.*
3. *Vicāro pana tesu c'eva ekādasasu dutiyajjhānacittesu cā ti chasaṭṭhi cittesu jāyati.*
4. *Adhimokkho dvipañcaviññāṇa-vicikicchāsahagata-vajjitacittesu.*
5. *Viriyaṁ pañcadvārāvajjana-dvipañcaviññāṇa-sampaṭicchana-santīraṇa-vajjita-cittesu.*
6. *Pīti domanass'-upekkhāsahagata-kāyaviññāṇa-catutthajjhāna-vajjita-cittesu.*
7. *Chando ahetuka-momūha-vajjita-cittesu labbhati.*

In what way?

1. *In the first place, the seven universal mental factors are found in all the eighty-nine types of consciousness.*

Among the particular mental factors:

2. *Initial application arises in fifty-five types of consciousness: in all types of sense-sphere consciousness except the two sets of fivefold sense consciousness (54 – 10 = 44); and also in the eleven types of first jhāna consciousness (44 + 11 = 55).*
3. *Sustained application arises in sixty-six types of consciousness: in those fifty-five and in the eleven types of second jhāna consciousness (55 + 11 = 66).*
4. *Decision arises in all types of consciousness excluding the two sets of fivefold sense consciousness and consciousness accompanied by doubt (89 – 11 = 78).*
5. *Energy arises in all types of consciousness excluding the five-sense-door adverting consciousness, the two sets of fivefold sense consciousness, receiving consciousness, and investigating consciousness (89 – 16 = 73).*
6. *Zest arises in all types of consciousness excluding those accompanied by displeasure and equanimity, body-consciousness, and the fourth jhāna consciousness (121 – [2 + 55 +2 + 11] = 51).*
7. *Desire arises in all types of consciousness excluding the rootless and the two types of consciousness accompanied by delusion (89 – 20 = 69).*

Guide to §11

Initial Application: The two sets of fivefold sense consciousness, being the most rudimentary types of *citta*, do not contain any *cetasikas* with more complex functions to perform than the seven universal mental factors. *Vitakka*, initial application, is excluded from these *cittas* because of their elementary nature, and from all sublime and supramundane *cittas* above the level of the first *jhāna* because it has been overcome by meditative development. On the eleven types of the first *jhāna*, see Chapter 1, §32 and Guide to §32.

Sustained application: Sustained application is present in the second *jhāna* consciousness but is excluded from all higher *jhānas*.

Decision: Decision is excluded from the doubting consciousness because a decision cannot be made while the mind is obstructed by doubt.

Energy: Energy is excluded from the five-door adverting consciousness, the two kinds of receiving consciousness, and the three kinds of investigating consciousness (see Chapter 1, §§1—10) because these *cittas* are still of a relatively weak and passive nature.

Zest: Zest is always accompanied by joyful feeling (*somanassa*), but the *cittas* of the fourth *jhāna* contain joyful feeling without zest.

Desire: Here, desire is the desire to act, to achieve a purpose, and the two *cittas* rooted in delusion are so dense that they exclude purposeful action.

§12. Summary

Te pana cittuppādā yathākkamaṁ:

Chasaṭṭhi pañcapaññāsa ekādasa ca soḷasa
Sattati vīsati c'eva pakiṇṇakavivajjitā
Pañcapaññāsa chasaṭṭhi'ṭṭhasattati tisattati
Ekapaññāsa c'ekūnasattati sapakiṇṇakā.

Those types of consciousness in order are:

Sixty-six, fifty-five, eleven, sixteen, seventy, and twenty without the occasionals.
Fifty-five, sixty-six, seventy-eight, seventy-three, fifty-one, and sixty-nine with the occasionals.

Guide to §12

The first line of the summary cites the number of *cittas* without each of the six occasionals; the second line cites the number with the same occasionals. It should be noted, by adding the two figures, that the 121-fold scheme has been used when the jhānic levels of the path and fruition *cittas* are relevant to the computation, the 89-fold scheme when such distinctions are irrelevant.

The Unwholesome Factors (*akusalacetasika*) — 5

§13. Analysis

1. *Akusalesu pana moha ahirikaṁ, anottappaṁ, uddhaccañ cā ti cattāro' me cetasikā sabbākusalasādhāraṇā nāma. Sabbesu pi dvādas' ākusalesu labbhanti.*
2. *Lobho aṭṭhasu lobhasahagatesv'eva labbhati.*
3. *Diṭṭhi catūsu diṭṭhigatasampayuttesu.*
4. *Māno catūsu diṭṭhigatavippayuttesu.*
5. *Doso, issā, macchariyaṁ, kukkuccañ ca dvīsu paṭighasampayuttacittesu.*
6. *Thīnaṁ, middhaṁ pañcasu sasaṁkhārikacittesu.*
7. *Vicikicchā vicikicchāsahagatacitte yeva labbhatī ti.*

1. *Of the unwholesome mental factors, these four factors — delusion, shamelessness, fearlessness of wrongdoing, and restlessness — are called "universal unwholesome factors." They are found in all twelve unwholesome types of consciousness.*
2. *Greed is found only in the eight types of consciousness accompanied by greed.*
3. *Wrong view arises in the four types of (greed-rooted) consciousness associated with wrong view.*
4. *Conceit is found in the four types of (greed-rooted) consciousness dissociated from wrong view.*
5. *Hatred, envy, avarice, and worry are found in the two types of consciousness associated with aversion.*
6. *Sloth and torpor are found in the five types of prompted consciousness.*
7. *Doubt is found only in the type of consciousness associated with doubt.*

Guide to §13

Universal unwholesome factors: These four factors occur in all twelve unwholesome *cittas*, for every unwholesome *citta* involves a mental blindness to the danger in evil (that is, delusion), a lack of shame and moral dread, and an underlying current of agitation (that is, restlessness).

Wrong view, conceit: Both of these factors are found only in the *cittas* rooted in greed (*lobha*), for they involve some degree of holding to the five aggregates (*khandha*). However, the two exhibit contrary qualities, and, thus, they cannot coexist in the same *citta*. Wrong view occurs in the mode of misapprehending, that is, interpreting things in a manner contrary to actuality; conceit occurs in the mode of self-evaluation, that is, of taking oneself to be superior, equal, or inferior to others. Whereas wrong view is necessarily present in the four *cittas* rooted in greed accompanied by wrong view, conceit is not a necessary concomitant of the four greed-rooted *cittas* dissociated from wrong view. It does not arise apart from these *cittas*, but these *cittas* can occur without conceit.

Hatred, envy, avarice, worry: These four factors occur only in the *cittas* associated with aversion. Hatred, being a synonym for aversion, is necessarily found in these two *cittas*; the other three factors occur variably, depending on conditions. All three partake in the characteristic of aversion: envy involves resentment against the success of others; avarice involves resistance to sharing one's belongings with others; worry here means "remorse" — self-recrimination for one's commissions and omissions.

Sloth and torpor: These two factors make the *cittas* dull and sluggish. Hence, they cannot arise in the unprompted *cittas*, which are naturally keen and active, but only in the prompted unwholesome *cittas*.

§14. Summary

Sabbāpuññesu cattāro lobhamūle tayo gatā
Dosamūlesu cattāro sasaṁkhāre dvayaṁ tathā
Vicikicchā vicikicchācitte cā ti catuddasa
Dvādas'ākusalesv'eva sampayujjanti pañcadhā.

Four are found in all unwholesome states, three in those rooted in greed, four in those rooted in hatred, and so are two in the prompted.

Doubt is found in the consciousness accompanied by doubt. Thus, the fourteen (factors) are conjoined only with the twelve unwholesome (types of consciousness) in five ways.

The Beautiful Factors (*sobhanacetasika*) — 4

§15. Analysis

1. *Sobhanesu pana sobhanasādhāraṇā tāva ekūnavīsat'ime cetasikā sabbesu pi ekūnasaṭṭhi sobhanacittesu saṁvijjanti.*

2. *Viratiyo pana tisso pi lokuttaracittesu sabbathā pi niyatā ekato'va labbhanti. Lokiyesu pana kāmāvacarakusalesv'eva kadāci sandissanti visuṁ visuṁ.*
3. *Appamaññāyo pana dvādasasu pañcamajjhānavajjita-mahaggatacittesu c'eva kāmāvacarakusalesu ca sahetuka-kāmāvacarakiriyacittesu cā ti — aṭṭhavīsaticittesv'eva — kadāci nānā hutvā jāyanti. Upekkhāsahagatesu pan'ettha karuṇā muditā na santī ti keci vadanti.*
4. *Paññā pana dvādasasu ñāṇasampayutta-kāmāvacaracittesu c'eva sabbesu pañcatiṁsa mahaggata-lokuttaracittesu cā ti sattacattāḷīsa cittesu sampayogaṁ gacchatī ti.*

1. *Of the beautiful, firstly, the nineteen beautiful factors are found in all fifty-nine types of beautiful consciousness.*
2. *The three abstinences are necessarily found together in their entirety in every supramundane type of consciousness. But in the mundane sense-sphere wholesome types of consciousness, they are only sometimes present (and then) separately (8 + 8 = 16).*
3. *The illimitables arise at times variably in twenty-eight types of consciousness — namely, the twelve sublime types of consciousness excluding the fifth jhāna, the (eight types of) sense-sphere wholesome consciousness, and the (eight types of) sense-sphere functional consciousness with roots (12 + 8 + 8 = 28). Some, however, say that compassion and appreciative joy are not present in the types of consciousness accompanied by equanimity.*
4. *Wisdom goes into combination with forty-seven types of consciousness — namely, the twelve types of sense-sphere consciousness associated with knowledge, and the thirty-five sublime and supramundane types of consciousness (12 + 25 = 47).*

Guide to §15

The three abstinences: In the supramundane path and fruition *cittas*, the abstinences are always present together as the right speech, right action, and right livelihood of the Noble Eightfold Path. But in mundane *cittas*, they are only present, as explained earlier, on occasions when one deliberately refrains from wrongdoing. Since one deliberately refrains from an evil deed with a consciousness that is aware of the opportunity for transgression, the mundane abstinences can occur only in the sense-sphere wholesome *cittas*; they cannot occur in sublime *cittas*, which take the counterpart sign (*paṭibhāganimitta*) of the *jhāna* as their object, nor do they occur in resultant sense-sphere *cittas*, which do not exercise the function of restraint. They also do not occur in the great functional *cittas* of an Arahant, since an Arahant has altogether overcome the disposition towards transgression and thus has no need for abstinence.

In the supramundane *cittas*, the three abstinences are necessarily present (*niyata*). In the path *cittas*, they are present as the three moral factors of the eightfold path, performing the functions of eradicating the inclinations towards wrong speech, wrong action, and wrong livelihood, respectively. In the fruition *cittas*, they appear representing the moral purity of speech, action, and livelihood accomplished by the work of the path.

Since transgression in speech, action, and livelihood each have a different sphere, in mundane consciousness, the three abstinences are mutually exclusive: if one is present, the other two must be absent. Moreover, any abstinence that arises can arise only in part, as determined by the type of transgression one refrains from: if one meets the opportunity to take life, then right action arises from the abstinence only from taking life; if one meets the opportunity to steal, then it arises as abstinence only from stealing. However, when the abstinences arise in the supramundane *cittas*, they always occur together (*ekato*), all three being present simultaneously. And, as present, each one functions in its entirety (*sabbathā*); that is, right speech eliminates the dispositions to all forms of wrong speech, right actions to all forms of wrong action, and right livelihood to all forms of wrong livelihood.

The illimitables: While non-hatred and mental neutrality — which can also become the illimitables of loving-kindness (*mettā*) and equanimity (*upekkhā*) — are present in all wholesome *cittas*, the two other illimitables — compassion (*karuṇā*) and appreciative joy (*muditā*) — are only present when the *citta* occurs in the appropriate mode: either as commiserating with those in suffering, when compassion arises, or as rejoicing in the fortune of others, when appreciative joy arises.

The twelve sublime types of consciousness here are the first four *jhānas* in the three aspects of wholesome, resultant, and functional. These two illimitables (as well as loving-kindness) do not arise in the fifth *jhāna cittas* because, at the level of *jhāna*, they are necessarily connected to joyful mental feeling (*somanassa*), which, in the fifth *jhāna*, is replaced by equanimous feeling (*upekkhā*). Some teachers deny that the illimitables are found in the sense-sphere *cittas* accompanied by equanimity, but from the author's use of the expression "some, however, say," he apparently does not share their view.[67]

Wisdom: The character of wisdom varies in accordance with the types of *cittas* in which it arises, but all beautiful *cittas* dissociated from knowledge include some measure of right understanding.

§16. Summary

Ekūnavīsati dhammā jāyant'ekūnasaṭṭhisu
Tayo soḷasacittesu aṭṭhavīsatiyaṁ dvayaṁ

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[67] It should be noted that, while compassion involves empathy with those beset by suffering, it is never accompanied by sadness or sorrow, which is a feeling pertaining only to unwholesome *cittas*.

Paññā pakāsitā sattacattāḷīsavidhesu pi
Sampayuttā catudh'evaṁ sobhanesv'eva sobhanā.

Nineteen states arise in fifty-nine, three in sixteen, two in twenty-eight types of consciousness.

Wisdom is declared to be found in forty-seven types. Thus, beautiful (factors) are found only in the beautiful (types of consciousness), combined in four ways.

§17. Fixed and Unfixed Adjuncts (*niyatāniyatabheda*)

Issā-macchera-kukkucca-viratī-karuṇādayo
Nānā kadāci māno ca thīna-middhaṁ tathā saha.
Yathāvuttānusārena sesā niyatayogino
Sangahañ ca pavakkhāmi tesaṁ dāni yathārahaṁ.

Envy, avarice, worry, abstinences, compassion, etc. (that is, appreciative joy), and conceit arise separately and occasionally. So do sloth and torpor, but in combination.

The remaining factors, apart from those mentioned above (52 – 11 = 41), are fixed adjuncts. Now I shall speak of their combination accordingly.

Guide to §17

Of the fifty-two *cetasikas*, eleven are called "unfixed adjuncts" (*aniyatayogī*) because they do not necessarily arise in the types of consciousness to which they are allied. The remaining fifty-one factors are called "fixed adjuncts" (*niyatayogī*) because they invariably arise in their assigned types of consciousness.

In the sections to follow, Ācariya Anuruddha will analyze each of the 121 *cittas* in terms of its constellation of associated *cetasikas*. This method of analysis is called the "*sangahanaya*," "the method of combinations."

Combinations of Mental Factors (*cetasikasangahanaya*) — 33

§18. Introductory Verse

Chattiṁs'ānuttare dhammā pañcatiṁsa mahaggate
Aṭṭhatiṁsā pi labbhanti kāmāvacarasobhane.
Sattavīsaty'apuññamhi dvādas'āhetuke ti ca
Yathāsambhavayogena pañcadhā tattha sangaho.

Thirty-six factors arise in the supramundane (consciousness), thirty-five in the sublime, thirty-eight in the sense-sphere beautiful.

Twenty-seven in the unwholesome, twelve in the rootless. According to the way they arise, their combination therein is fivefold.

Supramundane Consciousness (*lokuttaracittāni*) — 5

§19. Analysis

Kathaṁ?

1. *Lokuttaresu tāva aṭṭhasu paṭhamajjhānikacittesu aññasamānā terasa cetasikā appamaññāvajjitā tevīsati sobhanacetasikā cā ti chattiṁsa dhammā sangahaṁ gacchanti.*
2. *Tathā dutiyajjhānikacittesu vitakkavajjā.*
3. *Tatiyajjhānikacittesu vitakka-vicāravajjā.*
4. *Catutthajjhānikacittesu vitakka-vicāra-pītivajjā.*
5. *Pañcamajjhānikacittesu pi upekkhāsahagatā te eva sangayhantī ti.*

Sabbathā pi aṭṭhasu lokuttaracittesu pañcakajjhānavasena pañcadhā va sangaho hotī ti.

How?

1. *First, in the eight types of supramundane first jhāna consciousness, thirty-six factors enter into combination, namely, thirteen ethically variables and twenty-three beautiful mental factors, excluding the two illimitables (13 + 23 = 36).*
2. *Similarly, in the supramundane second jhāna types of consciousness, all the above are included except initial application (35).*
3. *In the third jhāna types of consciousness, (all those) excluding initial application and sustained application (34).*
4. *In the fourth jhāna types of consciousness, (all those) excluding initial application, sustained application, and zest (33).*
5. *In the fifth jhāna types of consciousness, those (same factors of the fourth jhāna) are included accompanied by equanimity (instead of happiness) (33).*

Thus, altogether, for the eight types of supramundane consciousness, the combination is fivefold by way of the five kinds of jhāna.

Guide to §19

Supramundane first *jhāna* consciousness: On the supramundane *jhānas*, see Chapter 1, §§31—32.

Excluding the two illimitables: The illimitables of compassion and appreciative joy are not found in the supramundane *cittas*, because they always take the concept of living beings as their object, while the path and fruition *cittas* take *Nibbāna* as their object.[68] The exceptions in (2)—(5) should be understood by way of the elimination of the grosser *jhāna* factors at the different levels of supramundane *jhāna*.

§20. Summary

Chattiṁsa pañcatiṁsā ca catuttiṁsa yathākkamaṁ
Tettiṁsa dvayam icc'evaṁ pañcadh'ānuttare ṭhitā.

Respectively, there are thirty-six, thirty-five, thirty-four, and thirty-three in the last two. Thus, in five ways, they exist in the supramundane

Sublime Consciousness (*mahaggatacittāni*) — 5

§21. Analysis

Mahaggatesu pana:

1. *Tīsu paṭhamajjhānikacittesu tāva aññasamānā terasa cetasikā viratittayavajjitā dvāvīsati sobhanacetasikā cā ti pañcatiṁsa dhammā sangahaṁ gacchanti. Karuṇā-muditā pan'ettha paccekam eva yojetabbā.*
2. *Tathā dutiyajjhānikacittesu vitakkavajjā.*
3. *Tatiyajjhānikacittesu vitakka-vicāravajjā.*
4. *Catutthajjhānikacittesu vitakka-vicāra-pītivajjā.*
5. *Pañcamajjhānikacittesu pana paṇṇarasasu appamaññāyo na labbhantī ti.*

Sabbathā pi sattavīsati mahaggatacittesu pañcakajjhānavasena pañcadhā va sangaho hotī ti.

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[68] While non-hatred and mental neutrality are found in the supramundane *cittas*, they do not occur there as the illimitables of loving-kindness and equanimity towards beings.

1. *In the sublime types of consciousness, first in the three types of first jhāna consciousness, thirty-five states enter into combination, namely, the thirteen ethically variable mental factors and twenty-two beautiful mental factors, excluding the three abstinences (13 + 22 = 35). But here, compassion and appreciative joy should be combined separately.*
2. *Similarly, in the second jhāna consciousness (all those are included) except initial application (34).*
3. *In the third jhāna consciousness, all except initial application and sustained application (33).*
4. *In the fourth jhāna consciousness, all except initial application, sustained application, and zest (32).*
5. *In the fifteen (types of) fifth jhāna consciousness, the illimitables are not obtained (30).*

Thus altogether, for the twenty-seven types of sublime consciousness, the combination is fivefold by way of the five kinds of jhāna.

Guide to §21

Three types of first *jhāna* consciousness: That is, wholesome, resultant, and functional.

Excluding the three abstinences: The abstinences are not included in the sublime consciousness because one who is absorbed in *jhāna* is not, at that time, deliberately refraining from some type of wrongdoing.

Compassion and appreciative joy should be combined separately: Compassion takes as object beings who are afflicted by suffering, appreciative joy takes as object beings who have achieved success and happiness. Compassion occurs in the mode of communication, appreciative joy in the mode of rejoicing. Hence, because of their contrary objects and modes of occurrence, the two cannot coexist in the same *citta*. While one or the other may be associated with this consciousness, they both may be absent.

§22. Summary

Pañcatiṁsa catuttiṁsa tettiṁsa ca yathākkamaṁ
Battiṁsa c'eva tiṁseti pañcadhā va mahaggate.

There are respectively thirty-five, thirty-four, thirty-three, thirty-two, and thirty. Fivefold is the combination in the sublime.

Sense-Sphere Beautiful Consciousness (*kāmāvacara-sobhanacittāni*) — 12

§23. Analysis

1. *Kāmāvacara-sobhanesu pana kusalesu tāva paṭhamadvaye aññasamānā terasa cetasikā pañcavīsati sobhanacetasikā cā ti aṭṭhatiṁsa dhammā sangahaṁ gacchanti. Appamaññā viratiyo pan' ettha pañca pi paccekam eva yojetabbā.*
2. *Tathā dutiyadvaye ñāṇavajjitā.*
3. *Tatiyadvaye ñāṇasampayuttā pītivajjitā.*
4. *Catutthadvaye ñāṇapītivajjitā te eva sangayhanti.*

Kiriyacittesu pi virativajjitā tath'eva catūsu pi dukesu catudhā va sangayhanti.

Tathā vipākesu ca appamañña-virati-vajjitā te eva sangayhantī ti.

Sabbathā pi catuvīsati kāmāvacara-sobhanacittesu dukavasena dvādasadhā va sangaho hotī ti.

1. *In the sense-sphere beautiful types of consciousness, first in the wholesome types of consciousness, in the first couplet, thirty-eight states enter into combination, namely, the thirteen ethically variable mental factors and the twenty-five beautiful mental factors (13 + 25 = 38). But here, the (two) illimitables and the (three) abstinences should be combined separately.*
2. *Similarly in the second couplet, (all those are included) excluding knowledge (37).*
3. *In the third couplet, associated with knowledge, (all those are included) excluding zest (37).*
4. *In the fourth couplet, (all) those are included excluding knowledge and zest (36).*

In the functional types of consciousness, in the four couplets, those (mental factors) are included in the same four ways, except that the abstinences are excluded (35, 34, 34, 33).

So too, in the resultant types of consciousness, those (mental factors) are included except that the illimitables and the abstinences are excluded (33, 32, 32, 31).

Thus altogether, for the twenty-four sense-sphere beautiful types of consciousness, the combination is twelvefold by way of the couplets.

Guide to §23

The first couplet: The couplets spoken of in this passage are the pairs of prompted and unprompted *cittas*. These do not differ in their constituency of *cetasikas*, and thus may be analyzed together.

The (three) abstinences should be combined separately: Because the abstinences have different spheres of application — speech, action, and livelihood —,

only one can occur in any given *citta*, as determined by the kind of wrong deed one is intending to refrain from. Since the abstinences only arise on occasions of deliberate restraint, they need not be present in this type of consciousness.

Excluding zest: The third and fourth couplets are the *cittas* accompanied by equanimous feeling (*upekkhā*); these exclude zest (*pīti*), which can occur only in connection with joyful feeling (*somanassa*).

Functional types of consciousness: Functional *cittas* of the beautiful class arise only in Arahants. These *cittas* exclude the abstinences because Arahants, having cut off all defilements, do not need to deliberately refrain from evil deeds.

Resultant types: Sense-sphere resultants exclude the illimitables because they take solely sense-sphere phenomena as their object, while the illimitables take the concept of beings as their object; they exclude the abstinences because there is no refraining from wrong deeds on the occasion of sense-sphere resultants.

§24. Summary

Aṭṭhatiṁsa sattatiṁsa dvayaṁ chattiṁsakaṁ subhe
Pañcatiṁsa catuttiṁsa dvayaṁ tettiṁsakaṁ kriye.
Tettiṁsa pāke battiṁsa dvay'ekatiṁsakaṁ bhave
Sahetukāmāvacara puñña-pāka-kriyā mane.

With respect to sense-sphere consciousness with roots — wholesome, resultant, and functional —, there arise in the wholesome (first pair) thirty-eight, twice thirty-seven (in the second and third pairs), and thirty six (in the fourth pair). In the functional, there are thirty-five (in the first pair), twice thirty-four (in the second and third pairs), and thirty-three (in the fourth pair). In the resultant, there are thirty-three (in the first pair), twice thirty-two (in the second and third pairs), and thirty-one (in the fourth pair).

§25. Distinctions among Beautiful Types

Na vijjant'ettha viratī kriyāsu ca mahaggate
Anuttare appamaññā kāmapāke dvayaṁ tathā.
Anuttare jhānadhammā appamaññā ca majjhime
Viratī ñāṇapīti ca parittesu visesakā.

Herein, the abstinences are not found in the functional consciousness or the sublime consciousness, nor are the illimitables found in the supramundane, nor is the pair (the abstinences and illimitables) present in the sense-sphere resultants.

In the supreme (that is, the supramundane), the jhāna factors are the basis of distinctions, in the middle (that is, the sublime), the illimitables (and jhāna factors), and in the limited (that is, the sense-sphere beautiful), the abstinences, knowledge, and zest are the basis of distinctions.

Guide to §25

The *Vibhāvinī-Ṭīkā* adds that, in "the limited," or sense-sphere *cittas*, the illimitables (compassion and appreciative joy) are also a basis of distinction, since they distinguish the wholesome and functionals, in which they may be found, from the resultants, from which they are necessarily absent.

Unwholesome Consciousness (*akusalacittāni*) — 7

§26. Analysis

1. *Akusalesu pana lobhamūlesu tāva paṭhame asaṁkhārike aññasamānā terasa cetasikā akusalasādhāraṇā cattāro cā ti sattarasa lobhadiṭṭhīhi saddhiṁ ekūnavīsati dhammā sangahaṁ gacchanti.*
2. *Tath'eva dutiye asaṁkhārike lobhamānena.*
3. *Tatiye tath'eva pītivajjitā lobhadiṭṭhīhi saha aṭṭhārasa.*
4. *Catutthe tath'eva lobhamānena.*

1. *In the wholesome types of consciousness, first in those rooted in greed, in the first unprompted consciousness, nineteen states enter into combination, namely, the thirteen ethically variable mental factors and the four universal unwholesome mental factors, making seventeen, together with greed and wrong view (13 + 4 + 2 = 19).*
2. *Similarly, in the second unprompted consciousness, (the same seventeen are found together) with greed and conceit (13 + 4 + 2 = 19).*
3. *Similarly, in the third unprompted consciousness, there are eighteen states, together with greed and wrong view but excluding zest (12 + 4 + 2 = 18).*
4. *Similarly, in the fourth, (there are eighteen) with greed and conceit (12 + 4 + 2 = 18).*

5. *Pañcame pana paṭighasampayutte asaṁkhārike doso issā macchariyaṁ kukkuccañ cā ti catūhi saddhiṁ pītivajjitā te eva vīsati dhammā sangayhanti. Issā-macchariya-kukkuccāni pan'ettha paccekam eva yojetabbāni.*
6. *Sasaṁkhārikapañcake pi tath'eva thīna-middhena visesetvā yojetabbā.*

5. *In the fifth unprompted consciousness, that associated with aversion, these twenty states enter into combination — the above excluding zest but including the four: hatred, envy, avarice, and worry. But here, envy, avarice, and worry should be combined separately (12 + 4 + 4 = 20).*
6. *In the five types of prompted consciousness, the above states should similarly be combined with this difference, that sloth and torpor are included (thus: 21; 21; 20; 20; 22).*

7. *Chanda-pīti-vajjitā pana aññasamānā ekādasa akusalasādhāraṇā cattāro cā ti paṇṇarasa dhammā uddhaccasahagate sampayujjanti.*
8. *Vicikicchāsahagatacitte ca adhimokkhavirahitā vicikicchāsahagatā tath'eva paṇṇarasa dhammā samupalabbhantī ti.*

Sabbathā pi dvādas'ākusalacittuppādesu paccekaṁ yojiyamānā pi gaṇanavasena sattadhā va sangahitā bhavantī ti.

7. *In the type of consciousness connected with restlessness, fifteen mental states occur, namely, eleven ethically variable factors, excluding desire and zest, and the four universal unwholesome factors (11 + 4 = 15).*
8. *In the type of consciousness connected with doubt, fifteen states are similarly obtained by excluding decision and incorporating doubt (10 + 4 + 1 = 15).*

Thus altogether, for the twelve types of unwholesome consciousness, the combination becomes sevenfold when reckoned according to their different adjuncts.

Guide to §26

Those rooted in greed: The first and third unprompted *cittas* rooted in greed invariably include wrong view; the third, being accompanied by equanimity, excludes zest. The second and fourth may include conceit, but not as a matter of necessity. Thus, when conceit is absent, they will contain eighteen and seventeen *cetasikas* respectively.

That associated with aversion: This type of *citta* includes twelve ethically variable factors, four unwholesome universals, and the four additional states of the aversion class — hatred, envy, avarice, and worry. The last three are mutually exclusive and may all be absent from the *citta*.

Connected with restlessness: The two *cittas* rooted in delusion exclude desire, since they are incapable of sustaining purposeful activity. In the doubting consciousness, decision is replaced by doubt, the two being mutually incompatible.

§27. Summary

Ekūnavīs'aṭṭhārasa vīs'ekavīsa vīsati
Dvāvīsa paṇṇarase ti sattadh'ākusale ṭhitā.
Sādhāraṇā ca cattāro samānā ca dasā'pare
Cuddas'ete pavuccanti sabbākusalayogino.

Nineteen, eighteen, twenty, twenty-one, twenty, twenty-two, fifteen — thus, they stand in seven ways in the unwholesome consciousness.

These fourteen mental states, namely, the four unwholesome universals and ten variables, are said to be associated with all the unwholesome types of consciousness.

Rootless Consciousness (*ahetukacittāni*) — 4

§28. Analysis

1. *Ahetukesu pana hasanacitte tāva chandavajjitā aññasamānā dvādasa dhammā sangahaṁ gacchanti.*
2. *Tathā votthapane chanda-pīti-vajjitā.*
3. *Sukhasantīraṇe chanda-viriya-vajjitā.*
4. *Manodhātuttika-ahetukapaṭisandhiyugale chanda-pīti-viriya-vajjitā.*
5. *Dvipañcaviññāṇe pakiṇṇakavajjitā te yeva sangayhantī ti.*

Sabbathā pi aṭṭhārasasu ahetukesu gaṇanavasena catudhā va sangaho hotī ti.

1. *In the rootless types of consciousness, first in the smile-producing consciousness, twelve ethically variable states, excluding desire, enter into combination (7 + 5 =12).*
2. *Likewise, they occur in the determining consciousness, excluding desire and zest (7 + 4 = 11).*
3. *In the investigating consciousness accompanied by joy, all those except desire and energy occur (7 + 4 = 11).*
4. *In the triple mind element and in the pair of rootless rebirth-linking types of consciousness, all those except desire, zest, and energy occur (7 + 3 =10).*
5. *In the two types of fivefold sense consciousness, all those enter into combination except the occasionals (7).*

Thus altogether, for the eighteen types of rootless consciousness, the combinations, numerically considered, constitute four groups.

Guide to §28

The determining consciousness (*votthapana*): This consciousness is the same as the mind-door adverting consciousness, which, in the five sense doors, performs the function of determining the object.

The investigating consciousness accompanied by joy: This *citta*, a wholesome *kamma* resultant arisen in regard to an exceptionally desirable object, includes zest because the associated feeling is joy. In this *citta* and those that follow, energy is excluded, because these rootless types of consciousness are weak and passive.

The triple mind element (*manodhātuttika*): This is a collective term for the five-door adverting consciousness (*pañcadvārāvajjana*) and the two types of receiving consciousness (*sampaṭicchana*).

Pair of rootless rebirth-linking types of consciousness (*paṭisandhi*): These are the two kinds of investigating consciousness accompanied by equanimity. Their role in rebirth-linking is explained in Chapter 3, §9.

§29. Summary

Dvādas'ekādasa dasa satta cā ti catubbidho
Aṭṭhāras'āhetukesu cittuppādesu sangaho.
Ahetukesu sabbattha satta sesā yathārahaṁ
Iti vitthārato vutto tettiṁsavidhasangaho.

Twelve, eleven, ten, seven — thus, the combination of eighteen rootless types of consciousness is fourfold.

In all the rootless, the seven (universals) occur. The rest (the occasionals) arise according to the type. Thus, in detail, the combinations are told in thirty-three ways.

§30. Conclusion

Itthaṁ cittāviyuttānaṁ sampayogañ ca sangahaṁ
Ñatvā bhedaṁ yathāyogaṁ cittena samam uddise.

Understanding thus the associations and combinations of the mental adjuncts, let one explain their classification through their union with consciousness as is fit.

Guide to §30

The associations … of the mental adjuncts: This refers to the association of each *cetasika* with the different *cittas* in which it is found, as explained in §§10—17.

The combination of the mental adjuncts: This refers to the analysis of each *citta* into its component *cetasikas*, as explained in §§18—29.

Let one explain their classifications, etc.: The author advises the student to categorize the *cetasikas* by way of the *cittas* to which they pertain. For example, the seven universals are eighty-ninefold because they arise in all *cittas*. Initial application is fifty-fivefold because it arises in fifty-five *cittas*. The *cetasikas* can further be divided by way of plane, kind, association, etc., in accordance with their host consciousness.

Iti Abhidhammatthasangahe
Cetasikasangahavibhāgo nāma
dutiyo paricchedo.

Thus ends the second chapter
in the Manual of Abhidhamma entitled
"The Compendium of Mental Factors."

3

Compendium of the Miscellaneous (*Pakiṇṇakasangahavibhāga*)

§1. Introductory Verse

Sampayuttā yathāyogaṁ tepaṇṇāsa sabhāvato
Cittacetasikā dhammā tesaṁ dāni yathārahaṁ.
Vedanā-hetuko kicca-dvar'-ālambana-vatthuto
Cittuppādavasen'eva sangaho nāma nīyate.

Having explained, accordingly, the fifty-three associated states (sampayutta) — consciousness (citta) and mental factors (cetasika) — with respect to their intrinsic nature (sabhāva), now, taking consciousness alone, we will deal concisely with its classification by way of feelings (vedanā), roots (hetu), functions (kicca), doors (dvāra), objects (ālambana), and bases (vatthu).

Guide to §1

The fifty-three associated states: Though 89 (or 121) types of consciousness are recognized in the Abhidhamma, these are treated collectively as a single *dhamma*, or reality, because they all have the same characteristic, namely, the cognizing of an object. However, the fifty-two *cetasikas* are considered to be each a separate reality because they all have different characteristics. Thus, there are, altogether, fifty-three associated mental phenomena.

Taking consciousness alone (*cittuppādavasen'eva*): The Pāḷi term *cittuppāda* literally means an "arising of consciousness." In other contexts, it implies the *citta* together with its collection of *cetasikas*, but, here, it denotes *citta* itself. Nevertheless, it should be understood that consciousness always occurs in indissoluble union with its *cetasikas*, which often form the basis for its analysis and classification.

Compendium of Feeling (*vedanāsangaha*)

§2. Analysis of Feeling

Tattha vedanāsangahe tāva tividhā vedanā: sukhā, dukkhā, adukkhamasukhā cā ti. Sukhaṁ, dukkhaṁ, somanassaṁ, domanassaṁ, upekkhā ti ca bhedena pana pañcadhā hoti.

In the Compendium of Feeling, there are first three kinds of feeling (vedanā), namely, pleasant (sukha), painful (dukkha), and that which is neither painful not pleasant (adukkha-m-asukha). Again, feeling (vedanā) is analyzed as fivefold: pleasure (sukha), pain (dukkha), joy (somanassa), displeasure (domanassa), and equanimity (upekkhā).

Guide to §2

Analysis of feeling: As we have seen, feeling (*vedanā*) is a universal mental factor, the *cetasika* with the function of experiencing the "flavor" of the object. Since some sort of feeling accompanies every *citta*, feeling serves as an important variable in terms of which consciousness can be classified. In this section, the author's main concern is to classify the totality of *cittas* by way of their concomitant feeling.

Three kinds of feeling: Feeling may be analyzed as either threefold or fivefold. When it is analyzed simply in terms of its attractive quality, it is threefold: pleasant, painful, and neither pleasant nor painful. In this threefold classification, pleasant feeling includes both bodily pleasure and mental pleasure, or joy, and painful feeling includes both bodily pain and mental pain, or displeasure.

Feeling is analyzed as fivefold: When feeling is analyzed by way of the governing faculty (*indriya*), it becomes fivefold. These five types of feelings are called faculties because they exercise lordship (*indra*), or control, over their associated states with respect to the affective mode of experiencing the object.

When the fivefold analysis of feeling is considered, the pleasant feeling of the threefold scheme becomes divided into pleasure and joy, the former bodily and the latter mental; and neither-pleasant-nor-painful feeling becomes identified with equanimity, or neutral feeling.

In the Suttas, the Buddha sometimes also speaks of feeling as twofold, pleasure (*sukha*) and pain (*dukkha*). This is a loose or metaphorical method of analysis, arrived at by merging the blameless neutral feeling in pleasure and the blameworthy neutral feeling in pain. The Buddha further declares that whatever is felt is included in suffering (*yaṁ kiñci vedayitaṁ taṁ dukkhasmiṁ* [cf. *Saṁyutta Nikāya* 36:11/iv, 216]). In this statement, the word *dukkha* does not bear the narrow meaning of "painful feeling," but the broader

meaning of "the suffering inherent in all conditional things (*sabbe saṁkhārā*) by reason of their impermanence (*anicca*)."

Pleasure (*sukha*): Pleasure has the characteristic of experiencing a desirable tangible object, the function of intensifying associated states, and manifestation as bodily enjoyment. Its proximate cause is the body faculty.

Pain (*dukkha*): Pain has the characteristic of experiencing an undesirable tangible object, the function of withering associated states, and manifestation as bodily affliction. Its proximate cause is also the body faculty.

Joy (*somanassa*): Joy has the characteristic of experiencing a desirable object, the function of partaking of the desirable aspect of the object, and manifestation as mental enjoyment. Its proximate cause is tranquility.[69]

Displeasure (*domanassa*): Displeasure has the characteristic of experiencing an undesirable object, the function of partaking of the undesirable aspect of the object, and manifestation as mental affliction. Its proximate cause is the heart-base.[70]

Equanimity (*upekkhā*): Equanimity has the characteristic of being felt as neutral, the function of neither intensifying nor withering associated states, and manifestation as peacefulness. Its proximate cause is consciousness without zest.[71]

§3. Classification by way of Consciousness

Tattha sukhasahagataṁ kusalavipākaṁ kāyaviññāṇaṁ ekam eva.
Tathā dukkhasahagataṁ akusualavipākaṁ kāyaviññāṇaṁ.
Somanassasahagatacittāni pana lobhamūlāni cattāri, dvādasa kāmāvacarasobhanāni, sukhasantīraṇa-hasanāni ca dve ti aṭṭhārasa kāmāvacaracittāni c'eva paṭhama-dutiya-tatiya-catutthajjhāna-saṁkhātāni catucattāḷīsa mahaggata-lokuttaracittāni cā ti dvasaṭṭhividhāni bhavanti.
Domanassasahagatacittāni pana dve paṭighasampayuttacittān'eva.
Sesāni sabbāni pi pañcapaññāsa upekkhāsahagatacittān'evā ti.

Of them, wholesome-resultant body-consciousness is the only one accompanied by pleasure.

[69] Tranquility (*passaddhi*), it seems, is the proximate cause only for joyful feeling that arises in meditative development.
[70] On the heart-base, see below, §20.
[71] These definitions of the five feelings are found at *Visuddhimagga* XIV, 128.

Similarly, unwholesome-resultant body-consciousness is the only one accompanied by pain.

There are sixty-two kinds of consciousness accompanied by joy, namely:

1. *Eighteen types of sense-sphere consciousness — four rooted in greed, twelve types of sense-sphere beautiful consciousness, the two (rootless) types, that is, joyful investigating and smiling consciousness (4 + 12 + 2).*
2. *Forty-four types of sublime and supramundane consciousness pertaining to the first, second, third, and fourth jhānas (12 + 32).*

Only the two types of consciousness connected with aversion are accompanied by displeasure.

All the remaining fifty-five types of consciousness are accompanied by equanimity.

Guide to §3

The remaining fifty-five: Those *cittas* accompanied by equanimity are:

1. Six unwholesome *cittas*, four rooted in greed (*lobha*), two in delusion (*moha*);
2. Fourteen rootless *cittas*;
3. Twelve sense-sphere beautiful *cittas* (four each wholesome, resultant, and functional);
4. Three *cittas* of the fifth *jhāna*;
5. Twelve *cittas* of the immaterial *jhānas*; and
6. Eight supramundane *cittas*, that is, the paths and fruits pertaining to the fifth supramundane *jhāna*.

§4. Summary

Sukhaṁ dukkhaṁ upekkhā ti tividhā tattha vedanā
Somanassaṁ domanassam iti bhedena pañcadhā.
Sukham ekattha dukkhañ ca domanassaṁ dvaye ṭhitaṁ
Dvāsaṭṭhīsu somanassaṁ pañcapaññāsake'tarā.

Feeling, therein, is threefold, namely, pleasure (sukha), pain (dukkha), and equanimity (upekkhā). Together with joy (somanassa) and displeasure (domanassa), it is fivefold.

Pleasure and pain are each found in one, displeasure in two, joy in sixty-two, and the remaining (that is, equanimity) in fifty-five.

Guide to §4

Pleasure and pain are each found in one: It should be noted that, while the four pairs of sense consciousness other than body-consciousness are accompanied by equanimous feeling, body-consciousness arises in connection with either pleasure or pain. The *Aṭṭhasālinī* explains that, in the case of the four doors (eye, ear, nose, and tongue), the sense object, which is derived matter, impinges on the sense faculty, which is also derived matter. When this happens, the impact is not strong, as when four balls of cotton placed on anvils are struck by four other balls of cotton. Thus, the resulting feeling is neutral. But, in the case of the body, the object consists of three of the primary elements — earth (*paṭhavī*), fire (*tejo*), and air (*vāyo*). Thus, when the object impinges on body-sensitivity, its impact is strong and is conveyed to the primary elements of the body. This is comparable to four balls of cotton being struck by hammers — the hammer breaks through the cotton and hits the anvil. In the case of a desirable object, the body-consciousness is a wholesome-resultant, and the concomitant bodily feeling is physical pleasure; in the case of an undesirable object, the body-consciousness is an unwholesome-resultant, and the bodily feeling is physical pain.[72]

Though it may seem that pleasure and pain also accompany the other four kinds of sense consciousness, the Abhidhamma maintains that the immediate moment of sense consciousness in these cases is necessarily accompanied by neutral feeling. In the *javana* phase belonging to the same cognitive process as the moment of sense consciousness, and in subsequent mind-door processes taking the same object, mental pleasure (that is, *somanassa*, or "joy") may arise towards an agreeable sight, sound, smell, or taste; mental pain (that is, *domanassa*, or "displeasure") may arise towards a disagreeable sight, sound, smell, or taste; and equanimity (*upekkhā*), or neutral feeling, may arise towards an object regarded with indifference or detachment. These, however, are mental feelings rather than physical feelings, and they arise subsequent to the moment of bare sense consciousness rather than in immediate association with the bare sense consciousness. Inasmuch as they occur in the *javana* phase, these feelings are associated with wholesome or unwholesome consciousness, or, in the case of the joy and equanimity experienced by Arahants, with functional consciousness.[73]

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[72] *Aṭṭhasālinī* 263; *The Expositor*, pp. 349-350. The five types of sensitivity are considered types of derived matter (*upādāya-rūpa*), as are the first four sense objects. The tangible object, however, consists of three primary elements. See Chapter 6, §3. According to Nyanatiloka, *upādāya-rūpa*, "derived matter," signifies the twenty-four secondary corporeal phenomena dependent upon the four primary physical elements, that is, the sense organs and the sense objects. Cf. Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines* (fourth revised edition [1980]), p. 216. Further, *upādāya-rūpa* is, as such, an Abhidhamma term, but it is used with the same meaning in the Sutta texts as in, for example, *Majjhima Nikāya* 9: *catunnañ ca mahābhūtānaṁ upādāya rūpaṁ*. Cf. Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines* (fourth revised edition [1980]), p. 254.

[73] See the explanation of *javana* in §8 below. Mental pleasure does precede the *javana* phase in the joyful investigating consciousness that arises in the case of an exceptionally pleasant object, but this, too, follows the bare sense consciousness.

Compendium of Roots (*hetusangaha*)

§5. Analysis of Roots

Hetusangahe hetū nāma lobho doso moho alobho adoso amoho cā ti chabbidhā bhavanti.

In the compendium of roots (hetu), there are six roots, namely, greed (lobha), hatred (dosa), delusion (moha), non-greed (alobha), non-hatred (adosa), and non-delusion (amoha).

Guide to §5

Analysis of roots: In this section, all types of consciousness are classified by way of their concomitant *hetus*, or "roots." In the Suttas, the word *hetu* is used in the general sense of "cause" (*kāraṇa*), or "reason." There, it is synonymous with the word *paccaya*, "condition," with which it is often conjoined, and it applies to any phenomenon that functions as a cause or reason for other things. In the Abhidhamma, however, *hetu* is used exclusively in the specialized meaning of "root" (*mūla*), and it is restricted in application to six mental factors representing ethically significant qualities.

Formally defined, a "root" is a mental factor that establishes firmness and stability in the *cittas* and *cetasikas* with which it is associated.[74] For it is said that those *cittas* that possess roots are firm and stable, like trees, while those that are rootless are weak and unstable, like moss.[75]

Of the six roots enumerated in the text, three — greed, hatred, and delusion — are exclusively unwholesome, while three — non-greed, non-hatred, and non-delusion — are either wholesome or indeterminate. They are wholesome when they arise in wholesome *cittas* and indeterminate when they arise in resultant and functional *cittas*. In either case, whether wholesome or indeterminate, these three roots are beautiful (*sobhana*) *cetasikas*.

§6. Classification by way of Consciousness

Tattha pañcadvārāvajjana-dvipañcaviññāṇa-sampaṭicchana-santīraṇa-votthapana-hasana-vasena aṭṭhārasa ahetukacittāni nāma. Sesāni sabbāni pi ekasattati cittāni sahetukān'eva.

Tatthā pi dve momūhacittāni ekahetukāni. Sesāni dasa akusala-cittāni c'eva ñāṇavippayuttāni dvādasa kāmāvacarasobhanāni cā ti dvāvīsati dvihetukacittāni.

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[74] *Suppatiṭṭhitabhāvasādhanasankhāto mūlabhāvo*. *Vibhāvinī Ṭīkā*.

[75] *Visuddhimagga* XVII, 70.

Dvādasa ñāṇasampayutta-kāmāvacarasobhanāni c'eva
pañcatiṁsa mahaggata-lokuttaracittāni cā ti sattacattāḷīsa tihetukacittāni.

Therein, eighteen types of consciousness are without roots (ahetuka), namely, five-door adverting, the two sets of fivefold sense consciousness, receiving, investigating, determining, and smiling (1 + 5 + 5 + 2 + 3 + 1 + 1 = 18). All the remaining seventy-one types of consciousness are with roots (sahetuka).

Of them, the two types of consciousness associated with sheer delusion have only one root. The remaining ten unwholesome types of consciousness and the twelve sense-sphere beautiful types of consciousness dissociated from knowledge — thus totaling twenty-two — are with two roots.

The twelve sense-sphere beautiful types of consciousness associated with knowledge and the thirty-five sublime and supramundane types of consciousness — thus totaling forty-seven — are with three roots.

Guide to §6

The remaining ten unwholesome types of consciousness: The eight *cittas* accompanied by greed have greed and delusion as roots; the two *cittas* accompanied by aversion have hatred and delusion as roots.

The twelve … dissociated from knowledge: These sense-sphere beautiful *cittas* — four each wholesome, resultant, and functional — are conditioned by non-greed and non-hatred; non-delusion is excluded because they are dissociated from knowledge.

Forty-seven … with three roots: These *cittas* are conditioned by the three beautiful roots.

§7. Summary

Lobho doso ca moho ca hetū akusalā tayo
Alobhādosāmoho ca kusalābyākatā tathā.
Ahetuk'aṭṭhāras'ekahetukā dve dvāvīsati
Dvihetukā matā sattacattāḷīsa tihetukā.

Greed, hatred, and delusion are the three unwholesome roots. Non-greed, non-hatred, and non-delusion are (the three roots that are) wholesome and indeterminate.

It should be understood that eighteen types of consciousness are without roots, two with one root, twenty-two with two roots, and forty-seven with three roots.

Compendium of Functions (*kiccasangaha*)

§8. Analysis of Functions

Kiccasangahe kiccāni nāma paṭisandhi-bhavanga-āvajjana-dassana-savana-ghāyana-sāyana-phusana-sampaṭicchana-santīraṇa-votthapana-javana-tadārammaṇa-cutivasena cuddasavidhāni bhavanti.

Paṭisandhi-bhavanga-āvajjana-pañcaviññāṇa-ṭṭhānādivasena pana tesaṁ dasadhā ṭhānabhedo veditabbo.

In the compendium of functions, there are fourteen functions, namely: (1) rebirth-linking; (2) life-continuum; (3) adverting; (4) seeing; (5) hearing; (6) smelling; (7) tasting; (8) touching; (9) receiving; (10) investigating; (11) determining; (12) javana; (13) registration; and (14) death.

Their further classification should be understood by way of stage as tenfold, namely: (1) rebirth-linking; (2) life-continuum; (3) adverting; (4) fivefold sense consciousness; and so forth.

Guide to §8

Analysis of functions: In this section, the eighty-nine types of consciousness are classified by way of function. The Abhidhamma posits, altogether, fourteen functions performed by different kinds of consciousness. These are exercised either at different phases within the cognitive process (3—13) or on occasions when consciousness is occurring outside the cognitive process, that is, in process-freed (*vīthimutta*) consciousness (1, 2, 14).

(1) Rebirth-linking (*paṭisandhi*): This function, exercised at conception, is called "rebirth-linking," because it links the new existence to the previous one. The consciousness that performs this function, the *paṭisandhicitta*, or "rebirth-linking consciousness," occurs only once in any individual existence — at the moment of rebirth.

(2) Life-continuum (*bhavanga*): The word *bhavanga* means "factor (*anga*) of existence (*bhava*)," that is, "the indispensable condition of existence." *Bhavanga* is the function of consciousness by which the continuity of the individual is preserved through the duration of any single existence, from conception to death. After the *paṭisandhicitta* has arisen and fallen away, it is then followed by the *bhavangacitta*, which is a resultant consciousness of the same type as the *paṭisandhicitta* but which performs a different function, namely, the function of preserving the continuity of individual existence. *Bhavangacittas* arise and pass away every moment during life whenever there is no active cognitive process taking place. This type of consciousness is most evident during

deep dreamless sleep, but it also occurs momentarily during waking life countless times between occasions of active cognition.

When an object impinges on a sense door, the *bhavanga* is arrested, and an active cognitive process ensues for the purpose of cognizing the object. Immediately after the cognitive process is completed, again the *bhavanga* supervenes and continues until the next cognitive process arises. Arising and perishing at every moment during this passive phase of consciousness, the *bhavanga* flows on like a stream (*sota*), without remaining static for two consecutive moments.

(3) Adverting (*āvajjana*): When an object impinges at one of the sense doors or at the mind door, there occurs a mind-moment called "*bhavanga-calana*," "vibration of the life-continuum," by which the *bhavanga* consciousness "vibrates" for a single moment. This is followed by another moment called "*bhavanga-upaccheda*," "arrest of the life-continuum," by which the flow of the *bhavanga* is cut off. Immediately after this, a *citta* arises turning to the object, either at one of the five physical sense doors or at the mind door. This function of turning to the object is termed "adverting."

(4—8) Seeing, etc.: In a cognitive process at the sense doors, after the moment of adverting, there arises a *citta* that directly cognizes the impingent object. This *citta*, and the specific functions it performs, is determined by the nature of the object. If the object is a visible form, eye-consciousness arises seeing it; if it is a sound, ear-consciousness arises hearing it; and so forth. In this context, the functions of seeing and hearing, etc., do not refer to the cognitive acts that explicitly identify the objects of sight and hearing, etc., as such. They signify, rather, the rudimentary momentary occasions of consciousness by which the sense datum is experienced in its bare immediacy and simplicity prior to all identificatory cognitive operations.

(9—11) Receiving, etc.: In the case of a cognitive process through any of the five sense doors, following the *citta* that performs the function of seeing, etc., there arise in succession *cittas* that perform the functions of receiving (*sampaṭicchana*), investigating (*santīraṇa*), and determining (*votthapana*) the object. In the case of a cognitive process occurring in the mind door independently of the physical senses, these three functions do not occur; rather, mind-door adverting follows immediately upon the cutting off of the *bhavanga* without any intermediate functions.

(12) *Javana*: "*Javana*" is a technical term of Abhidhamma usage that is best left untranslated. The literal meaning of the word is "running swiftly." As a function of consciousness, it applies to the stage of the cognitive process that immediately follows the determining stage[76] and consists of series of *cittas* (normally seven, all identical in kind) which "run swiftly" over the object in the act of apprehending it. The *javana* stage

[76] That is, in the five-door process. In a mind-door process, the *javana* phase follows the mind-door adverting consciousness.

is the most important from an ethical standpoint, for it is at this point that wholesome or unwholesome *cittas* originate.[77]

(13) Registration (*tadārammaṇa*): The word *tadārammaṇa* means, literally, "having that object" and denotes the function of taking as object the object that had been apprehended by the *javanas*. This function is exercised for two mind-moments immediately after the *javana* phase in a sense-sphere cognitive process when the object is either very prominent to the senses or clear to the mind. When the object lacks special prominence or clarity, as well as in other types of cognitive process apart from the sense-sphere process, this function is not exercised at all. Following registration (or the *javana* phase when registration does not occur), the stream of consciousness again lapses back into the *bhavanga*.

(14) Death (*cuti*): The death consciousness is the last *citta* to occur in an individual existence — it is the *citta* that marks the exit from a particular life. This *citta* is of the same type as the rebirth-linking consciousness and the *bhavanga*, and, like them, it pertains to the process-freed side of existence, the passive flow of consciousness outside an active cognitive process. It differs from them in that it performs a different function, namely, the function of passing away.

By way of stage as tenfold: The word "stage" (*ṭhāna*) means a moment, or occasion, between two other *cittas* at which a given *citta* is able to arise. Although there are fourteen functions of consciousness, the five sensory functions of seeing, etc., all occupy the same stage of the cognitive process, between the two stages of adverting and receiving. Thus, the fourteen functions can be condensed into ten stages of consciousness.

§9. Classification by way of Consciousness

Tattha dve upekkhāsahagatasantīraṇāni c'eva aṭṭha mahāvipākāni ca nava rūpārūpavipākāni cā ti ekūnavīsati cittāni paṭisandhi-bhavanga-cutikiccāni nāma.

Āvajjanakiccāni pana dve. Tathā dassana-savana-ghāyana-sāyana-phusana-sampaṭicchanakiccāni ca.

Tīṇi santīraṇakiccāni.

Manodvārāvajjanam eva pañcadvāre votthapanakiccaṁ sādheti.

Āvajjanadvayavajjitāni kusalākusala-phala-kriyā cittāni pañcapaññāsa javanakiccāni.

[77] This is so in the case of non-Arahants. For Arahants, the *javanas* are ethically indeterminate. *Javana* is treated more fully in Chapter 4.

Aṭṭha mahāvipākāni c'eva santīraṇattayañ cā ti ekādasa tadārammaṇakiccāni.

Of them, nineteen types of consciousness perform the functions of rebirth-linking, life-continuum, and death. They are: two types of investigating consciousness accompanied by equanimity; eight great resultants; and nine fine-material-sphere and immaterial-sphere resultants (2 + 8 + 9 =19).

Two perform the function of adverting.

Similarly, two perform each of the functions of seeing, hearing, smelling, tasting, touching, and receiving.

Three perform the function of investigating.

The mind-door adverting consciousness performs the function of determining in the five sense doors.

With the exception of the two types of adverting consciousness, the fifty-five types of unwholesome, wholesome, fruition, and functional consciousness perform the function of javana.

The eight great resultants and the three types of investigating consciousness, totaling eleven, perform the function of registration.

Guide to §9

Classification by way of consciousness: The present section will be less likely to cause confusion if it is recognized that there is a distinction between a type of consciousness and the function after which it is commonly named. Although certain types of consciousness are named after a single function that they perform, this name is chosen as a convenient designation and does not mean that the type of consciousness so named is confined to that particular function. To the contrary, a given type of consciousness may perform several functions completely different from the one with reference to which it is named.

The function of rebirth-linking, life-continuum, and death: As pointed out above, in any single life, it is the same type of consciousness that performs the three functions of rebirth-linking, life-continuum, and death. At the moment of conception, this type of consciousness arises linking the new existence to the old one; throughout the course of life, this same type of consciousness arises countless times as the passive flow of *bhavanga*, maintaining the continuity of existence; and at death, this same type of consciousness again occurs in the passing away from the old existence.

There are nineteen *cittas* that perform these three functions. The unwholesome-resultant investigating consciousness (*santīraṇa*) does so in the case of those beings who take rebirth into the woeful planes — the hells, the animal realm, the sphere of *petas*, and the host of *asuras*. The wholesome-resultant investigating consciousness accompanied by equanimity performs these functions in the case of a human rebirth as one who is born

congenitally blind, deaf, dumb, etc., as well as among certain lower classes of celestial beings and spirits. While the deformity itself is due to unwholesome *kamma*, the human rebirth is the result of wholesome *kamma*, though of a relatively weak degree. It should not be thought that investigation occurs at the moment of rebirth or during the life continuum, for a consciousness can perform only one function at a time.

The eight great resultants — the beautiful sense-sphere resultants with two and three roots — perform these three functions for those reborn in the fortunate sensory realms as celestial beings and humans free from congenital defects.

The above ten *cittas* pertain to rebirth in the sensory plane.

The five fine-material-sphere resultants serve as rebirth-consciousness, life-continuum consciousness, and death consciousness for those reborn in the fine-material sphere of existence, and the four immaterial-sphere resultants for those reborn into the respective immaterial planes of existence.

The function of adverting: The five-sense-door adverting consciousness (*pañcadvārāvajjana*) performs this function when a sense object impinges on one of the five physical sense doors. The mind-door adverting consciousness (*manodvārāvajjana*) does so when an object arises at the mind door. Both these *cittas* are rootless functionals (*ahetukakiriya*).

The function of seeing, etc.: The two *cittas* that perform each of these five functions are the wholesome-resultant and unwholesome-resultant eye-consciousness, etc.

Receiving: The function of receiving is performed by the two types of receiving consciousness (*sampaṭicchanacitta*).

The function of investigating: The three *cittas* that perform this function are the two rootless resultants accompanied by equanimity — one wholesome-resultant, the other unwholesome resultant — and the rootless wholesome-resultant accompanied by joy.

The function of determining: There is no distinct *citta* known as "determining consciousness." It is the same type of *citta* — a rootless functional consciousness accompanied by equanimity (see Chapter 1, §10) — that performs the function of mind-door adverting in the mind-door process and the function of determining in a process in the five physical sense doors.

The function of *javana*: The fifty-five *cittas* that function as *javanas* are the twelve unwholesome *cittas*, twenty-one wholesome *cittas*, four resultants (that is, the supramundane fruits), and eighteen functionals (the two adverting *cittas* being excepted).

The function of registration: These eleven are resultant *cittas*. When the three investigating consciousnesses perform the function of registration, they do not simultaneously perform the function of investigating.

§10. Classification by Number of Functions

Tesu pana dve upekkhāsahagatasantīraṇacittāni paṭisandhi-bhavanga-cuti-tadārammaṇa-santīraṇavasena pañcakiccāni nāma.

Mahāvipākāni aṭṭha paṭisandhi-bhavanga-cuti-tadārammaṇa-vasena catukiccāni.

Mahaggatavipākāni nava paṭisandhi-bhavanga-cutivasena tikiccāni.

Somanassasahagataṁ santīraṇaṁ santīraṇa-tadārammaṇavasena dukiccaṁ.

Tathā votthapanañ ca votthapanāvajjanavasena.

Sesāni pana sabbāni pi javana-manodhātuttika-dvipañcaviññāṇāni yathāsambhavam ekakiccānī ti.

Of them, the two types of investigating consciousness accompanied by equanimity perform five functions: rebirth-linking, life-continuum, death, registration, and investigating.

The eight great resultants perform four functions: rebirth-linking, life-continuum, death, and registration.

The nine sublime resultants perform three functions: rebirth-relinking, life-continuum, and death.

The investigating consciousness accompanied by joy performs two functions: investigating and registration.

Similarly, the determining consciousness performs two functions: determining and adverting.

All the remaining types of consciousness — javana, the triple mind element, and the fivefold sense consciousness — perform only one function as they arise.

Guide to §10

***Javana*:** The fifty-five *cittas* that perform the function of *javana* occur solely in the role of *javana* and do not perform any other functions.

The triple mind element: This includes the five-door adverting consciousness and the two types of receiving consciousness.

§11. Summary

Paṭisandhādayo nāma kiccabhedena cuddasa
Dasadhā ṭhānabhedena cittuppādā pakāsitā
Aṭṭhasaṭṭhi tathā dve ca nav'aṭṭha dve yathākkamaṁ
Eka-dvi-ti-catu-pañca kiccaṭṭhānāni niddise.

The types of consciousness are declared to be fourteen according to functions such as rebirth-linking and so forth, and ten according to analysis by stages.

It is stated that those which perform one function are sixty-eight; two functions, two; three functions, nine; four functions, eight; and five functions, two respectively.

Compendium of Doors (*dvārasangaha*)

§12. Analysis of Doors

Dvārasangahe dvārāni nāma cakkhudvāraṁ sotadvāraṁ ghānadvāraṁ jivhādvāraṁ kāyadvāraṁ manodvārañ cā ti chabbidhāni bhavanti.

Tattha cakkhum eva cakkhudvāraṁ tathā sotādayo sotadvārādīni. Manodvāraṁ pana bhavangan ti pavuccati.

In the Compendium of Doors, there are six doors, namely: eye door, ear door, nose door, tongue door, body door, and mind door.

Therein, the eye itself is the eye door, and also for the ear door and the others. But the life-continuum is called "the mind door."

Guide to §12

Analysis of doors: The term "door" (*dvāra*) is used metaphorically in the Abhidhamma to denote the media through which the mind interacts with the objective world. Three doors of action are specified — body, speech, and mind —, the channels through which the mind acts upon the world (see Chapter 5, §§22—24). Again, six doors of cognition are recognized: the six sense doors by which the *citta* and *cetasikas* go out to meet the object and by which objects enter into range of the *citta* and *cetasikas*. In the present section, the author will first enumerate the six sense doors. Then, he will identify the *cittas* that arise through each door and classify the *cittas* according to the number of doors through which they arise.

The eye itself is the eye door: Five of the doors are material phenomena (*rūpa*), namely, the sensitive matter (*pasādarūpa*) in each of the five sense organs. Each of these

serves as a door by which the *citta* and *cetasikas* occurring in a cognitive process gain access to their object, and by which the object becomes accessible to the *cittas* and *cetasikas*. Eye-sensitivity is the door for the *cittas* belonging to an eye-door process, enabling them to cognize visible forms through the eye. The same holds for the other sensitivities of the sense organs in relation to their respective processes and objects.

The life-continuum is called the mind door: Unlike the first five doors, the mind door (*manodvāra*) is not material (*rūpa*) but mental (*nāma*), namely, the *bhavanga* consciousness. When an object is to be cognized by the mind-door process, the *cittas* belonging to that process gain access to the object solely through the mind door, without immediate dependence on any material sense faculty.

Different commentaries express contrary opinions about the precise denotation of the mind door. The *Vibhāvinī-Ṭīkā* states that the *bhavanga citta* immediately preceding the mind-door adverting consciousness, that is, the arrest *bhavanga* (*bhavanga-upaccheda*), is the mind door. Other Abhidhamma commentaries identify the mind door as the *bhavanga citta* together with the mind-door adverting. However, Ledi Sayādaw and the commentary to the *Vibhanga* both state that the entire *bhavanga* without distinction is the mind door. Ācariya Anuruddha did not make any specifications but simply stated that the *bhavanga* is called "the mind door."

§13. Classification by way of Consciousness

Tattha pañcadvārāvajjana-cakkhuviññāṇa-sampaṭicchana-santīraṇa-votthapana-kāmāvacarajavana-tadārammaṇavasena chacattāḷīsa cittāni cakkhudvāre yathārahaṁ uppajjanti. Tathā pañcadvārāvajjana-sotaviññāṇādivasena sotadvārādīsu pi chacattāḷīs' eva bhavantī ti. Sabbathā pi pañcadvāre catupaññāsa cittāni kāmāvacarān'evā ti veditabbāni.

Manodvāre pana manodvārāvajjana-pañcapaññāsajavana-tadārammaṇavasena sattasaṭṭhi cittāni bhavanti.

Ekūnavīsati paṭisandhi-bhavanga-cutivasena dvāravimuttāni.

Therein, forty-six types of consciousness arise in the eye door according to circumstances: five-door adverting, eye-consciousness, receiving, investigating, determining, sense-sphere javanas, and registration.

Likewise in the ear door, etc., forty-six types of consciousness arise, five-door adverting, ear-consciousness, and so forth.

It should be understood that, altogether, the fifty-four types of sense-sphere consciousness occur in the five doors.

In the mind-door, sixty-seven types of consciousness arise: mind-door adverting, fifty-five javanas, and registration.

Nineteen types of consciousness are door-freed, occurring by way of rebirth-linking, life-continuum, and death.

Guide to §13

Forty-six types of consciousness arise in the eye door: The forty-six *cittas* are as follows:

1 Five-door adverting consciousness
2 Eye consciousnesses
2 Receiving consciousnesses
3 Investigating consciousnesses
1 Determining consciousness
29 Sense-sphere *javanas* (12 unwholesome, 8 wholesome, 8 beautiful functional, 1 smile-producing functional)
8 Registration (= sense-sphere beautiful resultants; the other three being included under investigating consciousness — see §9)

The same types of *cittas* arise in the other four physical sense doors with their respective objects, except that, in each case, the pair of sense consciousnesses are to be replaced in correlation with the sense door.

According to circumstances (*yathārahaṁ*): Although a total of forty-six *cittas* arise in the eye door, they cannot all arise together in one process, but only as determined by conditions. Ledi Sayādaw specifies these conditions as: (1) the object, (2) the plane of existence, (3) the individual, and (4) attention.

(1) For example, if the object is undesirable, then the eye-consciousness, receiving, investigating, and registration are unwholesome-resultants, while if the object is desirable, then they are wholesome-resultants. If the object is exceptionally desirable, then the investigating and registration consciousnesses are accompanied by joy, while if the object is only moderately desirable, they are accompanied by equanimity.

(2) If an eye-door process occurs in the sensory plane (*kāmabhūmi*), all forty-six *cittas* can arise, but if the process occurs in the fine-material plane (*rūpabhūmi*), registration consciousness cannot arise, the function of registration being confined to the sensory plane.

(3) If the individual is a worldling[78] or a trainee (*sekha*),[79] the *javana cittas* will be wholesome or unwholesome (according to the level of attainment in the case of trainees),[80] while, if the individual is an Arahant, the *javanas* will be functional.

[78] *Puthujjana*, literally, "one of the many folk," "worldling," "ordinary person," is any lay person or monk who is still possessed of all the ten fetters (*saṁyojana*) that bind one to the round of rebirths (*saṁsāra*) and who, therefore, has not yet reached any of the four stages of holiness (*ariya-puggala*).

(4) If a worldling or a trainee applies wise attention (*yoniso manasikāra*), wholesome *javanas* will arise, while if unwise attention (*ayoniso manasikāra*) is applied, unwholesome *javanas* will arise.

Similarly, whether prompted or unprompted *cittas* arise is also governed by circumstances.

The fifty-four types of sense-sphere consciousness occur in the first doors: In any single door, all types of sense-sphere consciousness occur except for the four pairs of sense consciousness pertaining to the other four sense faculties. Thus, when these are totaled, all types of sense-sphere consciousness occur in the five doors.

In the mind door: All fifty-five types of *javana* occur in the mind door. Only twenty-two *cittas* do not occur in the mind door: the five-door adverting, the two sets of fivefold sense consciousness, the two types of receiving consciousness, the five fine-material resultants, and the four immaterial resultants.

Door-freed (*dvāravimutta*): These nineteen *cittas*, enumerated in §9, are known as "door-freed" because their particular functions of rebirth, *bhavanga*, and death do not occur in the sense doors and because they do not receive any new object but apprehend only the object determined by the last cognitive process of the preceding existence (see below, §17).

§14. Classification by Number of Doors

Tesu pana dvipañcaviññāṇāni c'eva mahaggata-lokuttarajavanāni cā ti chattiṁsa yathārahaṁ ekadvārikacittāni nāma.

According to the Commentary to the *Majjhima Nikāya* 9, a "worldling" may be (1) an outsider (a non-Buddhist) who, if he believes in moral causation, may be said to have Right View to that extent; but he does not have the knowledge confirming the truths (*saccānulomika-ñāṇa*), as has (2) the worldling "inside the Buddha's dispensation" (*sāsanika*). A worldling who professes Buddhism may be either "a blind worldling" (*andha-puthujjana*), who has neither knowledge of, nor interest in the fundamental Teachings (the Four Noble Truths, the Five Aggregates, Dependent Origination, etc.), or he is "a noble worldling" (*kalyāṇa-puthujjana*), who has such knowledge and earnestly strives to understand and practice the Teachings. Cf. Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines* (fourth revised edition [1980]), pp. 172—173.

[79] *Sekha* = "a noble learner," a disciple in higher training, that is, one who pursues the three kinds of training (*sikkhā*), is one of those seven kinds of noble disciples (*ariya-puggala*) who have reached one of the four supramundane paths or the three lower fruitions, while the one possessed of the fourth fruition, or *Arahatta-phala*, is called "one beyond training" (*asekha*, literally, "no more learner"). The worldling is called "neither a noble learner, nor perfected in learning" (*n'eva-sekha-nāsekha*). Cf. Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines* (fourth revised edition [1980]), p. 198.

[80] That is, the four *cittas* rooted in greed and accompanied by wrong view and the *citta* accompanied by doubt will be absent in the Stream-Enterer and Once-Returner, while the two *cittas* rooted in hatred will be absent in the Non-Returner.

Manodhātuttikaṁ pana pañcadvārikaṁ.

Sukhasantīraṇa-votthapana-kāmāvacarajavanāni chadvārika-cittāni.

Upekkhāsahagatasantīraṇa-mahāvipākāni chadvārikāni c'eva dvāravimuttāni ca.

Mahaggatavipākāni dvāravimuttān'evā ti.

Of those (that arise through doors), thirty-six types of consciousness — the two sets of fivefold sense consciousness and the sublime and supramundane javanas — are with one door accordingly.

The three mind elements arise through five doors.

Joyful investigation, determining, and sense-sphere javanas arise through six doors.

Investigating consciousness accompanied by equanimity and the great resultants arise either through the six doors or as door-freed.

The sublime resultants always arise as door-freed.

Guide to §14

Accordingly: The two sets of fivefold sense consciousness arise only in their respective sense doors; the sublime and supramundane *javanas* arise only in the mind door.

Joyful investigating: This *citta* arises with the functions of investigating and registration in the five sense doors and with the function of registration alone in the mind door.

Determining: This *citta* performs the function of determining in the five sense doors and the function of adverting in the mind door.

The great resultants: These eight *cittas*, like the two types of investigating consciousness accompanied by equanimity, arise through the six doors, in the role of registration, and as door-freed in the roles of rebirth, *bhavanga*, and death consciousness.

The sublime resultants: These nine *cittas* — the five fine-material-sphere resultants and the four immaterial sphere resultants — arise exclusively in their respective planes at rebirth, *bhavanga*, and death consciousness. Hence, they are always free of doors.

§15. Summary

Ekadvārikacittāni pañcadvārikāni ca
Chadvārikavimuttāni vimuttāni ca sabbathā
Chattiṁsati tathā tīṇi ekatiṁsa yathākkamaṁ
Dasadhā navadhā cā ti pañcadhā paridīpaye.

Thirty-six types of consciousness arise through one door, three through five doors, thirty-one through six doors, ten through six doors or as door-freed, nine wholly free from a door. Thus, in five ways, they are shown.

Compendium of Objects (*ālambanasangaha*)

§16. Analysis of Objects

Ālambanasangahe ālambanāni nāma rūpārammaṇaṁ saddārammaṇaṁ gandhārammaṇaṁ rasārammaṇaṁ phoṭṭhabbārammaṇaṁ dhammārammaṇañ cā ti chabbidhāni bhavanti.

Tattha rūpam eva rūpārammaṇaṁ. Tathā saddādayo saddārammaṇādīni. Dhammārammaṇaṁ pana pasāda-sukhumarūpa-citta-cetasika-nibbāna-paññattivasena chadhā sangayhanti.

In the compendium of objects, there are six kinds of objects, namely, visible form object, sound object, smell object, taste object, tangible object, and mental object.

Therein, visible form itself is visible form object. Likewise, sound, etc., are sound object, etc. But mental object is sixfold: sensitive matter, subtle matter, consciousness, mental factors, Nibbāna, and concepts.

Guide to §16

Analysis of objects: Every consciousness, along with its associated mental factors, necessarily takes an object, for consciousness itself essentially consists in the activity of cognizing an object. In Pāḷi, two principal words are used to denote an object. One is *ārammaṇa*, derived from a root meaning "to delight in." The other is *ālambana*, derived from an altogether different root meaning "to hang on to." Thus, the object is that which consciousness and its concomitants delight in or that which they hang on to. In this section, the author will first specify the kinds of objects. Then, he will determine which kinds of objects occur through each of the six doors as well as to door-freed consciousness. Finally, he will determine the range of objects taken by each type of consciousness.

Six kinds of objects: In the Abhidhamma, six kinds of objects are recognized, corresponding to the six senses. The first five are all included in the category of materiality.[81] Four of these — visible form, sound, smell, and taste — are considered to be kinds of derived matter (*upādā rūpa*), that is, secondary material phenomena dependent on the primary elements of matter.[82] The tangible object is identified with three of the four primary elements themselves: (1) the earth element, or solidity, which is experienced by touch as hardness or softness; (2) the fire element, which is experienced as heat or cold; and (3) the air element, which is experienced as distension or pressure. The fourth primary element, the water element, has the characteristic of cohesion, and this, according to the Abhidhamma, cannot be experienced as a datum of touch but can only be cognized through the mind door.

Mental object is sixfold: Each of the first five objects can be cognized in any of three ways: (1) through its own respective sense-door process; (2) through a mind-door process; and (3) by the process-freed *cittas* occurring in the roles of rebirth-linking, *bhavanga*, and death. Mental objects — the objects of the sixth class — cannot be cognized at all through a sense-door process. They can be cognized only by the *cittas* of a mind-door process or by the process-freed *cittas* that occur independent of the sense doors.

Six kinds of objects fall into the category of mental object (*dhammārammaṇa*). *Sensitive matter* (*pasādarūpa*) is the sensory receptive substance in the five sense organs; it is fivefold: eye-sensitivity, ear-sensitivity, etc. *Subtle matter* (*sukhumarūpa*) includes sixteen types of material phenomena enumerated below (Chapter 6, §6), among them the water element. *Citta* is also a type of mental object. Though *citta* experiences objects, *citta*, in turn, can become an object. It should be noted that a *citta*, in its immediacy, cannot become its own object, for the cognizer cannot cognize itself; but a *citta* in an individual mental continuum can experience earlier *cittas* in that same continuum as well as the *cittas* of other beings. The fifty-two *cetasikas* can also become objects of a mind-door process, as, for example, when one becomes aware of one's feelings, volitions, and emotions. *Nibbāna* becomes the object of *cittas* occurring in the mental processes of noble individuals, both trainees and Arahants. *Concepts* — the class of conventional realities, things that do not exist in the ultimate sense — also fall into the category of mental object.

§17. Classification by way of Doors

Tattha cakkhudvārikacittānaṁ sabbesam pi rūpam eva ārammaṇaṁ.
Tañ ca paccuppannam eva. Tathā sotadvārikacittādīnam pi saddādīni.
Tāni ca paccuppannāni yeva.

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[81] The word *rūpa* has two primary meanings: (1) matter, or materiality; and (2) visible form. The former is a generic category within which the latter is included as a type.

[82] The distinction between primary matter and derived matter will be dealt with more fully in Chapter 6, §2.

Manodvārikacittānaṁ pana chabbidham pi paccuppannam atītaṁ anāgataṁ kālavimuttañ ca yathāraham ālambanaṁ hoti.

Dvāravimuttānañ ca pana paṭisandhi-bhavanga-cuti-saṁkhātānaṁ chabbidham pi yathāsambhavaṁ yebhuyyena bhavantare chadvāragahitaṁ paccuppannam atītaṁ paññattibhūtaṁ vā kamma-kammanimitta-gatinimittasammataṁ ālambanaṁ hoti.

For all types of eye-door consciousness, visible form alone is the object, and that pertains only to the present. Likewise, sounds, etc., are the object of ear-door consciousness, etc., and those too pertain only to the present.

But the object of mind-door consciousness is of six kinds, and that object may be present, past, future, or independent of time, according to circumstances.

Further, in the case of door-freed consciousness — that is, rebirth-linking, life-continuum, and death (consciousness) —, the object is sixfold, and, according to the situation, (that object) has usually been apprehended in (one of) the six doors in the immediately preceding existence, as either a past or present object or as a concept. It is known as "kamma," or as "a sign of kamma," or as "a sign of destiny."

Guide to §17

For all types of eye-door consciousness: In any eye-door cognitive process, all the *cittas* pertaining to that process take the visible form as their object. The visible form is not the object solely of eye-consciousness. The five-door adverting consciousness, the receiving, investigating, and determining consciousnesses, the *javanas*, and the registration *cittas* also occur with the same visible form as their object. Further, these *cittas* occurring in an eye-door process take "visible form alone" (*rūpam eva*) as object. Within that process, they cannot cognize any other kind of object.

And that pertains only to the present: The word "present" is used here in the sense of "momentary present" (*khaṇikappaccuppanna*), that is, in reference to what has actual being at the present moment of experience. Since material phenomena have a slower rate of change than mental phenomena, a single visible form can remain present to all *cittas* in a process occurring in the eye door. So too, for the objects of the other physical senses. (See below, Chapter 4, Guide to §6.)

The object of mind-door consciousness: The *cittas* that arise in a mind-door process can cognize any of the five physical sense objects as well as all types of mental objects inaccessible to the *cittas* in a sense-door process. Mind-door *cittas* can also cognize an object belonging to any of the three periods of time — past, present, or future — or one that is independent of time (*kālavimutta*). This last expression applies to *Nibbāna* and concepts. *Nibbāna* is timeless because its intrinsic nature (*sabhāva*) is

without arising, changing, and passing away; concepts are timeless because they are devoid of intrinsic nature.

According to circumstances: The *Vibhāvinī-Ṭīkā* explains that circumstances vary according to whether the *cittas* are sense-sphere *javanas*, direct-knowledge *javanas*, the remaining sublime *javanas*, etc. The sense-sphere *javanas*, except the smile-producing consciousness, take objects of the three times and timeless objects. The smile-producing consciousness takes only objects of the three times. The direct knowledge *cittas* (or *abhiññās* — see Guide to §18) take objects of the three times as well as the timeless. The sublime *javanas* take timeless objects (that is, concepts), except for the second and fourth immaterial *jhānas*, which take past *cittas* as objects. The supramundane *javanas* take a timeless object, *Nibbāna*.

In the case of the door-freed consciousness, etc.: The door-freed consciousness is the *citta* that performs, in any single life, the three functions of rebirth-linking, *bhavanga*, and death. It is of nineteen types, as explained earlier (§9). The object of this *citta* can be of six kinds — it can be any of the five sense objects, either past or present, or it can be a mental object. In all three of its functions, this *citta* retains the same object from the rebirth moment to the moment of death. That same object is grasped at the moment of rebirth by the relinking consciousness; during the course of life, it is held to by every *bhavanga citta*; and, at the moment of death, it is held to by the death consciousness.

The object of the door-freed consciousness in any given existence is generally identical with the object of the last cognitive process in the immediately preceding existence. When a person is on the verge of death, in the last phase of active consciousness, some object will present itself to the cognitive process, determined by previous *kamma* and present circumstances. This object can be one of three kinds:

1. It can be a *kamma*, a good or evil deed performed earlier during the same lifetime.
2. It can be a sign of *kamma* (*kammanimitta*), that is, an object or image associated with the good or evil deed that is about to determine rebirth or an instrument used to perform it. For example, a devout person may see the image of a monk or a temple, a physician may see the image of patients, a butcher may hear the groans of slaughtered cattle or see the image of a butcher knife.
3. It can be a sign of destiny (*gatinimitta*), that is, a symbol of the realm into which the dying person is about to be reborn. For example, a person heading for a heavenly rebirth may see celestial mansions, a person heading for an animal rebirth may see forests or fields, a person heading for a rebirth in hell may see infernal fires.

According to the situation (*yathāsambhavaṁ*): The *Vibhāvinī-Ṭīkā* explains this phrase to mean that the object cognized by the door-freed *citta* varies according to the door at which it was originally apprehended by the last mental process of the preceding life; according to whether it is a present or past object or a concept; and,

according to whether it is a *kamma*, a sign of *kamma*, or a sign of destiny. The explanation is as follows:

In the case of a sense-sphere rebirth, any one of the five sense objects apprehended in any of the six doors in the last *javana* process of the preceding existence may become an object as sign of *kamma*. Such an object, on the occasions of rebirth-linking and the first series of *bhavangas*, can be either past or present. It can be present because the sense object apprehended by the last *javana* process of the previous existence may still persist as far as the first few mind-moments of the new existence. Thereafter, for the *bhavanga*, and for the death consciousness of the new existence, that object is necessarily past.

A mental object apprehended in the mind door in the last *javana* process of the previous existence may become an object of the rebirth-linking, *bhavanga*, and death consciousness of the new existence as a *kamma* or as a sign of *kamma* that is past. If the object should be a sign of destiny (*gatinimitta*), it is usually a visible form apprehended in the mind door and is present.

In the case of a fine-material-sphere rebirth, the object of the three process-freed *cittas* is a mental object apprehended in the mind-door process of the preceding existence; it is a concept (hence timeless) and is considered a sign of *kamma*. So, too, in the case of rebirth into the first and third immaterial planes. In the case of rebirth into the second and fourth immaterial planes, the object, being a *citta*, is a mental object; it is past and is also considered a sign of *kamma*.

Usually (*yebhuyyena*): This qualification is added with reference to those reborn after passing away from the realm of non-percipient beings (*asaññasattā*), a realm in the fine-material plane where consciousness is altogether absent (see Chapter 5, §31). For such beings, the object of the door-freed *cittas* cannot be something apprehended in the immediately preceding existence, since, in that existence, there was no consciousness. For these beings, the object presents itself to the rebirth, *bhavanga*, and death consciousness as a sign of *kamma*, etc., entirely through the power of a past *kamma* from an existence prior to that in the non-percipient realm.

§18. Classification by Type of Consciousness

Tesu cakkhuviññāṇādīni yathākkamaṁ rūpādi-ekekālambanān' eva. Manodhātuttikaṁ pana rūpādipañcālambanaṁ. Sesāni kāmāvacaravipākāni hasanacittañ cā ti sabbathā pi kāmāvacarālambanān'eva.

Akusalāni c'eva ñāṇavippayuttakāmāvacarajavanāni cā ti lokuttaravajjita-sabbālambanāni.

Ñāṇasampayuttakāmāvacarakusalāni c'eva pañcamajjhāna-saṁkhātaṁ abhiññākusalañ cā ti arahattamaggaphalavajjita-sabbālambanāni.

Ñāṇasampayuttakāmāvacarakriyā c'eva kriyābhiññā-votthapanañ cā ti sabbathā pi sabbālambanāni.

Āruppesu dutiyacatutthāni mahaggatālambanāni. Sesāni mahaggatacittāni pana sabbāni pi paññattālambanāni. Lokuttaracittāni nibbānālambanānī ti.

Of these, eye-consciousness, etc., each take a single object, respectively, visible form, etc. But the triple mind element takes (all) five kinds of (sense) object, visible form, etc. The remaining have only sense-sphere objects.

The unwholesome (consciousness) and the sense-sphere javana that are dissociated from knowledge take all objects except supramundane states.

The sense-sphere wholesome (consciousness) associated with knowledge, and the wholesome direct-knowledge consciousness consisting in the fifth jhāna, take all objects except the path and fruit of Arahantship.

The sense-sphere functionals associated with knowledge, the functional direct-knowledge consciousness, and the determining consciousness can all take all kinds of objects.

Among the immaterial (consciousness), the second and fourth take sublime objects. All the remaining sublime consciousnesses take concepts as objects. The supramundane consciousnesses take Nibbāna as object.

Guide to §18

The triple mind element: The five-door adverting consciousness and the two kinds of receiving consciousness — collectively known as the triple mind element — take all five kinds of sense objects, visible form, etc., since they arise in all five doors.

The remaining sense-sphere resultants: These resultants — the three investigating *cittas* and the eight great resultants — take all kinds of sense-sphere objects presented at the six doors when they occur by way of resignation. Again, these same resultants — excluding the investigating consciousness accompanied by joy — take the six objects freed from doors when they occur as rebirth, *bhavanga*, and death consciousness. The smile-producing consciousness of Arahants also takes all six kinds of sense-sphere objects.

The unwholesome, etc.: The nine supramundane states — the four paths, their fruits, and *Nibbāna* — because of their extreme purity and profundity, cannot be apprehended by any unwholesome *cittas* nor by wholesome and functional *cittas* devoid of knowledge.

The sense-sphere wholesome, etc.: Worldlings and trainees cannot know the path and fruition consciousness of an Arahant. Since they have not attained these states

themselves, these two *cittas* remain inaccessible to the wholesome sense-sphere *cittas* associated with knowledge that arise in their mental process.

The path and fruition *cittas* of trainees are inaccessible to the *cittas* of worldlings. The path and fruition *cittas* of trainees at a higher stage are inaccessible to the *cittas* of trainees at a lower stage. The wholesome sense-sphere *cittas* associated with knowledge can know the path and fruition *cittas* as well as *Nibbāna* when trainees review their own supramundane attainments. These same *cittas* take *Nibbāna* as object on the occasion called change-of-lineage (*gotrabhū*) immediately preceding the arising of the supramundane path (see Chapter 9, §34).

The wholesome direct-knowledge consciousness: The direct knowledges (*abhiññā*) are types of higher knowledge accessible to those who have mastery over the five *jhānas*. Five kinds of mundane direct knowledge are mentioned in the texts: (1) supernormal powers; (2) the divine ear; (3) knowledge of others' minds; (4) recollection of past lives; and (5) the divine eye (see Chapter 9, §21). These knowledges are acquired through a special application of the fifth *jhāna citta*, wholesome in the case of worldlings and trainees, functional in the case of Arahants. By the third direct knowledge, trainees with mastery of the fifth *jhāna* can cognize the path and fruition knowledge of trainees on a level equal to or lower than their own, but they cannot know the path and fruition *cittas* of those on a higher level. The path and fruition consciousness of Arahantship is utterly beyond the range of the wholesome direct-knowledge *citta*.

The sense-sphere functional, etc.: By means of the sense-sphere functional *cittas* associated with knowledge, an Arahant can know his own path and fruition *cittas* when reviewing his attainment, and, by the functional direct-knowledge *citta*, he can know the path and fruition *cittas* of other noble disciples, both trainees and Arahants. The determining consciousness apprehends the five sense objects in a sense-door process and all six objects in its role as the mind-door adverting consciousness.

Among the immaterial, etc.: The second immaterial *citta* takes the first immaterial *citta* as object, while the fourth immaterial *citta* takes the third as object. Thus, these two *cittas* take sublime entities as object.

All the remaining sublime consciousness: The fine-material *jhāna cittas* take as object a conceptual entity such as the counterpart sign (*paṭibhāganimitta*) in the case of the *kasiṇas* (see Chapter 1, Guide to §§18—20) or living beings in the case of the illimitables. The first immaterial *citta* takes as object the concept of immaterial space; the third takes as object the concept of nothingness or non-existence.

§19. Summary

Pañcavīsa parittamhi cha cittāni mahaggate

Ekavīsati vohāre aṭṭha nibbānagocare.
Vīsānuttaramuttamhi aggamaggaphalujjhite
Pañca sabbattha chacceti sattadhā tattha sangaho.

Twenty-five types of consciousness are connected with lower objects; six with the sublime; twenty-one with concepts; eight with Nibbāna.

Twenty are connected with all objects except the supramundane; five with all except the highest path and fruit; and six with all. Thus, sevenfold is their grouping.

Guide to §19

Twenty-five types: The twenty-three sense-sphere resultants, the five-door adverting, and the smile-producing consciousness take lower, that is, sense-sphere, objects only.

Six with the sublime: These are the second and fourth immaterial *jhānas*, as wholesome, resultant, and functional.

Twenty-one with concepts: These are the five fine-material *jhānas* and the first and third immaterial *jhānas*, all considered as wholesome, resultant, and functional.

Eight with *Nibbāna*: These are the paths and fruits.

Twenty … except the supramundane: The twelve unwholesome, and the four wholesome and four functionals dissociated from knowledge.

Five: The four sense-sphere wholesomes with knowledge and the wholesome direct-knowledge *citta*.

Six with all: The four great functionals with knowledge, the functional with *jhāna* direct-knowledge *citta*, and the determining *citta*.

Compendium of Bases (*vatthusangaha*)

§20. Analysis of Bases

Vatthusangahe vatthūni nāma cakkhu-sota-ghāna-jivhā-kāya-hadayavatthu cā ti chabbidhāni bhavanti.

Tāni kāmaloke sabbāni pi labbhanti. Rūpaloke pana ghānādit-tayaṁ natthi. Arūpaloke pana sabbāni pi na saṁvijjanti.

In the summary of bases, there are six bases, namely, eye-base, ear-base, nose-base, tongue-base, body-base, and heart-base.

All these, too, are found in the sense world. But in the fine-material world, these bases — nose, tongue, and body — are not found. In the immaterial world, no base exists.

Guide to §20

Analysis of bases: In those planes of existence where materiality obtains, *cittas* and *cetasikas* arise in dependence on a condition called "base" (*vatthu*). A base is a physical support for the occurrence of consciousness. Although the first five bases coincide with the first five doors — namely, the sensitive matter of the five sense faculties —, a base is not identical with a door, since it plays a different role in the organization of consciousness. A "door" (*dvāra*) is a channel through which the *cittas* and *cetasikas* of a cognitive process gain access to the object; a "base" (*vatthu*) is a physical support for the occurrence of *cittas* and *cetasikas*.

This difference in functions implies important consequences. In an eye-door process, many types of *cittas* apart from eye-consciousness occur with eye-sensitivity as their door; but eye-sensitivity is the base solely of eye-consciousness, not of the other *cittas* that utilize the eye door. In relation to the doors, the various *cittas* that function as rebirth-linking, *bhavanga*, and death consciousness are considered "door-freed," that is, as occurring without any door. But in planes of existence that include both mind and matter, no *cittas* occur without a base.

In the present section, the author will enumerate the bases and classify *cittas* by way of the bases on which they depend.

Heart-base (*hadayavatthu*): According to the Pāḷi commentators, the heart serves as the physical support for all *cittas* other than the two sets of fivefold sense consciousness, which take their respective sensitivities as their bases. In the canonical Abhidhamma, the heart-base is not expressly mentioned. The *Paṭṭhāna*, the last book of the Abhidhamma Piṭaka, simply speaks of "that matter in dependence on which the mind element and mind-consciousness element occur" (i, 4). The Commentaries, however, subsequently specify "that matter" to be the heart-base, a cavity situated within the physical heart.[83]

In the sense world, etc: In the sensory plane of existence, all six bases are found, except in the case of those who are born blind or deaf. In the fine-material world, the three bases of nose, tongue, and body — the supports for the corresponding types of sensory experience — are absent, since these types of sense experience are coarser in quality than the other two (sight and hearing) and thus are excluded from this elevated

[83] See *Visuddhimagga* VIII, 111.

plane. The commentators say that the beings there possess the physical forms of these organs, but these organs lack sensitivity and hence cannot serve as bases for smelling, tasting, and touching, sensory experiences that themselves do not occur in the fine-material realm. In the immaterial world, no bases exist because all bases are made of matter.

§21. Classification by Way of Consciousness

> *Tattha pañcaviññāṇadhātuyo yathākkamaṁ ekantena pañcappasādavatthūni nissāy'eva pavattanti. Pañcadvārāvajjana-sampaṭicchanasaṁkhātā pana manodhātu ca hadayaṁ nissitā yeva pavattanti. Avasesā pana manoviññāṇadhātusaṁkhātā ca santīraṇa-mahāvipāka-paṭighadvaya-paṭhamamagga-hasana-rūpāvacaravasena hadayaṁ nissāy'eva pavattanti.*
>
> *Avasesā kusal'-ākusala-kriyā'-nuttaravasena pana nissāya vā anissāya vā. Āruppavipākavasena hadayaṁ anissāy'evā ti.*

Therein, the five elements of sense consciousness occur entirely dependent upon the five sensitive parts (of the sense organs) as their respective bases (2 x 5 = 10). But the mind element — namely, the five-door-adverting consciousness and the (two types of) receiving consciousness — occur in dependence on the heart. Likewise, those that remain — namely, the mind-consciousness element comprising the investigating consciousness, the great resultants, the two accompanied by aversion, the first path consciousness, smiling consciousness, and fine-material-sphere consciousness — occur in dependence on the heart (3 + 3 + 8 + 2 + 1 + 1 + 15 =33).

The remaining classes of consciousness, whether wholesome, unwholesome, functional, or supramundane, may be either dependent on, or independent of, the heart-base (12 + 10 + 13 + 7 = 42). The immaterial-sphere resultants are independent of the heart-base (4).

Guide to §21

The five elements of sense consciousness, etc.: In the Abhidhamma, all eighty-nine types of *citta* are distributed among seven consciousness elements (*viññāṇadhātu*).

The three *cittas* called "mind element" (*manodhātu*) involve a very weak grasp of the object — the five-door adverting consciousness, because it encounters an utterly novel object and is followed by a *citta* with a different base, the twofold receiving consciousness because it follows a *citta* with a different base. The five elements of sense consciousness are slightly stronger because they directly see, hear, smell, taste, or touch the object, but they are still relatively weak because they come between two *cittas* with bases different than their own. The *cittas* collected under the mind-consciousness

element (*manoviññāṇadhātu*), being preceded and followed by *cittas* that share their own base, are capable of a fuller and clearer cognitive grasp of their object.

But the mind-element … occurs in dependence on the heart: The thirty-three *cittas* enumerated here do not arise in the immaterial world, but only in worlds where matter exists. Hence, they are always supported by the heart-base. The *cittas* accompanied by aversion do not occur in the fine-material and immaterial planes, because aversion has been well suppressed as a prerequisite for attaining *jhāna*. The first path consciousness, the path consciousness of stream-entry, cannot occur in the immaterial realms because it is contingent on hearing the Dhamma, which presupposes the ear faculty. The smile-producing consciousness, of course, requires a body to exhibit the smile.

The remaining classes of consciousness: They are: ten unwholesome *cittas* (including the two accompanied by aversion), the eight great wholesome *cittas*, the eight great functionals, four immaterial wholesome, four immaterial functionals, seven supramundane (excluding the first path), and the mind-door adverting — a total of forty-two. These *cittas* are dependent on the heart-base when they occur in the planes where matter exists, that is, in the sensory plane and the fine-material plane, and independent of the heart-base when they occur in the immaterial plane. The immaterial-sphere resultants occur only in the immaterial plane and thus do not depend on any base. (On these planes, see Chapter 5, §§3—7.)

§22. Summary

Chavatthuṁ nissitā kāme satta rūpe catubbidhā
Tivatthuṁ nissit'āruppe dhātv'ekānissitā matā.
Tecattāḷīsa nissāya dvecattāḷīsa jāyare
Nissāya ca anissāya pāk'āruppā anissitā ti.

It should be noted that, in the sensory plane, seven elements are dependent on six bases, in the fine-material plane, four are dependent on three bases, in the immaterial plane, the one single element is not dependent on any.

Forty-three (types of consciousness) arise dependent on a base. Forty-two arise with or without a base. The immaterial resultants arise without any base.

Guide to §22

In the sense world, etc.: In the sensory plane, five consciousness elements arise, each dependent on their own base, the mind element and mind-consciousness element in dependence on the heart-base. In the fine-material plane, the nose-base, tongue-base, and

body-base along with their corresponding consciousness elements are absent. In the immaterial plane, only mind-consciousness element occurs, and that without a base.

Iti Abhidhammatthasangahe
Pakiṇṇakasangahavibhāgo nāma
tatiyo paricchedo.

Thus ends the third chapter
in the Manual of Abhidhamma entitled
"The Compendium of the Miscellaneous."

4

Compendium of the Cognitive Process (*Vīthisangahavibhāga*)

§1. Introductory Verse

Cittuppādānam icc'evaṁ katvā sangaham uttaraṁ
Bhūmi-puggalabhedena pubbāparaniyāmitaṁ
Pavattisangahaṁ nāma paṭisandhippavattiyaṁ
Pavakkhāmi samāsena yathāsambhavato kathaṁ.

Having thus completed the excellent compendium of states of consciousness, I shall briefly explain the occurrence of consciousness both at rebirth-linking and during the course of existence, according to the planes and individuals, and as determined by what (states of consciousness) precede and follow.

Guide to §1

I shall briefly explain, etc.: In the preceding chapter, the author has classified the states of consciousness with their mental concomitants in terms of such categories as feelings, roots, functions, and so forth. In the next two chapters, he will deal with the dynamics of consciousness as it occurs in the process of life. The present chapter examines the occurrence of consciousness in the cognitive process (*cittavīthi*), while the next chapter examines the occurrence of consciousness outside the cognitive process (*vīthimutta*), on the occasions of rebirth, *bhavanga*, and death.

As determined by what (states of consciousness) precede and follow (*pubbāparaniyāmitaṁ*): This phrase means that the *cittas* in any one cognitive process, as well as in the preceding and following processes, occur in due order in accordance with natural law.

Enumeration of Categories

§2. The Six Sixes

Cha vatthūni, cha dvārāni, cha ālambanāni, cha viññāṇāni, cha vīthiyo, chadhā visayappavatti cā ti vīthisangahe cha chakkāni veditabbāni.

Vīthimuttānaṁ pana kamma-kammanimitta-gatinimitta-vasena tividhā hoti visayappavatti.

Tattha vatthu-dvār'-ālambanāni pubbe vuttanayen'eva.

In the compendium of the cognitive process, six classes, each with six members, should be understood:

1. *Six bases;*
2. *Six doors;*
3. *Six objects;*
4. *Six types of consciousness;*
5. *Six processes; and*
6. *Sixfold presentation of objects.*

The presentation of objects to the process-freed consciousness is threefold, namely, kamma, sign of kamma (kammanimitta), and sign of destiny (gatinimitta). The bases (vatthu), doors (dvāra), and objects (ālambana) therein are as described before.

§3. Six Types of Consciousness

Cakkhuviññāṇaṁ, sotaviññāṇaṁ, ghānaviññāṇaṁ, jivhāviññāṇaṁ, kāyaviññāṇaṁ manoviññāṇañ cā ti cha viññāṇāni.

The six types of consciousness are: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness.

§4. Six Processes

Cha vīthiyo pana cakkhudvāravīthi, sotadvāravīthi, ghānadvāra-vīthi, jivhādvāravīthi, kāyadvāravīthi, manodvāravīthi cā ti dvāravasena vā cakkhuviññāṇavīthi, sotaviññāṇavīthi, ghānaviññāṇavīthi, jivhā-viññāṇavīthi, kāyaviññāṇavīthi, manoviññāṇavīthi cā ti viññāṇavasena vā dvārappavattā cittappavattiyo yojetabbā.

According to the doors, the six cognitive processes are as follows:

1. *The process connected with the eye door;*
2. *The process connected with the ear door;*
3. *The process connected with the nose door;*
4. *The process connected with the tongue door;*
5. *The process connected with the body door; and*
6. *The process connected with the mind door.*

Or, according to consciousness, the cognitive processes are:

1. *The process connected with eye-consciousness;*
2. *The process connected with ear-consciousness;*
3. *The process connected with nose-consciousness;*
4. *The process connected with tongue-consciousness;*
5. *The process connected with body-consciousness; and*
6. *The process connected with mind-consciousness.*

The cognitive processes connected with the doors should be coordinated (with the corresponding consciousness).

Guide to §4

The six cognitive processes: The word *vīthi* literally means "street," but, here, it is used in the sense of "process." When *cittas* arise cognizing an object at the sense doors or the mind door, they do not occur at random or in isolation, but as phases in a series of discrete cognitive events leading one to the other in a regular and uniform order. This order is called *cittaniyāma*, the fixed order of consciousness.

For a cognitive process to occur, all the essential conditions must be present. According to the Commentaries, the essential conditions for each type of process are as follows:

A. For an eye-door process:

1. Eye-sensitivity (*cakkhuppasāda*);
2. Visible object (*rūpārammaṇa*);
3. Light (*āloka*);
4. Attention (*manasikāra*).

B. For an ear-door process:

1. Ear-sensitivity (*sotappasāda*);

2. Sound (*saddārammaṇa*);
3. Space (*ākāsa*);
4. Attention (*manasikāra*).

C. For a nose-door process:

1. Nose-sensitivity (*ghānappasāda*);
2. Smell (*gandhārammaṇa*);
3. Air element (*vyodhātu*);
4. Attention (*manasikāra*).

D. For a tongue-door process:

1. Tongue-sensitivity (*jivhāppasāda*);
2. Taste (*rasārammaṇa*);
3. Water element (*āpodhātu*);
4. Attention (*manasikāra*).

E. For a body-door process:

1. Body-sensitivity (*kāyappasāda*);
2. Tangible object (*phoṭṭhabbārammaṇa*);
3. Earth element (*paṭhavīdhātu*);
4. Attention (*manasikāra*).

F. For a mind-door process:

1. The heart base[84] (*hadayavatthu*);
2. Mental object (*dhammārammaṇa*);
3. The *bhavanga*.

The six types of cognitive processes are conveniently divided into two groups — (1) the five-door process (*pañcadvāravīthi*), which includes the five processes occurring at each of the physical sense doors; and (2) the mind-door process (*manodvāravīthi*), which comprises all processes that occur solely at the mind door. Since the *bhavanga* is also the channel from which the five-door processes emerge, the latter is sometimes called "mixed door processes" (*missaka-dvāravīthi*), inasmuch as they involve both the mind door and a physical sense door. The processes that occur solely at the mind door are then called "bare mind door processes" (*suddha-manodvāravīthi*), since they emerge from the *bhavanga* alone without the instrumentality of a physical sense door. As will be

[84] For the mind-door process, the heart-base is only required in those realms where matter is found. While a mind-door process can also take any of the five sense data as object, mental object is listed to show its distinctive datum.

seen, the first five processes all follow a uniform pattern despite the difference in the sense faculty through which they occur, while the sixth comprises a variety of processes that are alike only in that they occur independently of the external sense doors.

§5. Sixfold Presentation of Objects

Atimahantaṁ mahantaṁ parittaṁ atiparittañ cā ti pañcadvāre, manodvāre pana vibhūtam avibhūtañ cā ti chadhā visayappavatti veditabbā.

The sixfold presentation of objects should be understood as follows:

A. At the five sense doors, it is: (1) very great, (2) great, (3) slight, and (4) very slight.
B. At the mind door, it is: (1) clear and (2) obscure.

Guide to §5

Presentation of objects: The Pāḷi expression *visayappavatti* means "the presentation of an object to consciousness at one of the six doors," or "the occurrence of states of consciousness upon the presentation of an object." The sixfold presentation of objects is analyzed into four alternatives at the five sense doors — (1) very great; (2) great; (3) slight; and (4) very slight; and two alternatives at the mind door — (1) clear and (2) obscure.

In this context, the words "great" (*mahā*) and "slight" (*paritta*) are not used with reference to the size or grossness of the object, but to the force of its impact on consciousness. Even though a large or gross visible object is present at the eye door, if the sensitive matter of the eye is weak, or the object impinges on the eye after it has passed its prime, or the light is dim, the object will not make a distinct impression and thus will fall into the categories of slight or very slight. On the other hand, if a small or subtle form impinges on the eye while it is at its prime, and the sensitive matter of the eye is strong, and the light is bright, then, the object will make a distinct impression and will fall into the categories of great or very great.

Therefore, the terms "great object" and "slight object," etc., indicate, not the size of the object, but the number of process *cittas* (*vīthicitta*) that arise from the moment the object enters the avenue of a sense door until the moment the presentation of the object to consciousness ceases. A similar principle distinguishes the presentation of objects in the mind door into the clear and the obscure.

The Five-Door Process (*pañcadvāravīthi*)

§6. The Very Great Object

Kathaṁ? Uppāda-ṭṭhiti-bhanga-vasena khaṇattayaṁ ekacittakkhaṇaṁ nāma. Tāni pana sattarasa cittakkhaṇāni rūpadhammānam āyu. Ekacittakkhaṇātītāni vā bahucittakkhaṇātītāni vā ṭhitippattān'eva pañcālambanāni pañcadvāre āpātham āgacchanti.

How (is the intensity in the presentation of objects determined)? One mind-moment consists of the three (sub-)moments ─ arising, presence, and dissolution. The duration of material phenomena consists of seventeen such mind-moments. The five sense objects enter the avenue of the five sense doors at the stage of presence, when one or several mind-moments have passed.

Tasmā yadi ekacittakkhaṇātītakaṁ rūpārammaṇaṁ cakkhussa āpātham āgacchati, tato dvikkhattuṁ bhavange calite bhavangasotaṁ vocchinditvā tam eva rūpārammaṇaṁ āvajjantaṁ pañcadvārāvajjanacittaṁ uppajjitvā nirujjhati. Tato tass'ānantaraṁ tam eva rūpaṁ passantaṁ cakkhuviññāṇaṁ, sampaṭicchataṁ sampaṭicchanacittaṁ, santīrayamānaṁ santīraṇacittaṁ, vavatthapentaṁ votthapanacittañ cā ti yathākkamaṁ uppajjitvā nirujjhanti.

Therefore, if a visible form as object, having passed one mind-moment (i), enters the avenue of the eye, the life-continuum vibrates for two mind-moments and is arrested (ii, iii). Then, a five-door adverting consciousness arises and ceases adverting to that same visible form as object (iv). Immediately after, there arise and cease in due order:

(v) Eye-consciousness seeing that form;
(vi) Receiving consciousness receiving it;
(vii) Investigating consciousness investigating it;
(viii) Determining consciousness determining it.

Tato paraṁ ekūnatiṁsakāmāvacarajavanesu yaṁ kiñci laddhappaccayaṁ yebhuyyena sattakkhattuṁ javati. Javanānubandhāni ca dve tadārammaṇapākāni yathārahaṁ pavattanti. Tato paraṁ bhavangapāto.

Following this, any one of the twenty-nine sense-sphere javanas that has gained the right conditions runs its course, generally for seven mind-moments (ix-xv). After the javanas, two registration resultants arise accordingly (xvi-xvii). Then comes the subsidence into the life-continuum (bhavanga).

Ettāvatā cuddasa vīthicittuppādā dve bhavangacalanāni pubb'ev' atītakam ekacittakkhaṇan ti katvā sattarasa cittakkhaṇāni paripūrenti. Tato paraṁ nirujjhati. Ālambanam etaṁ atimahantaṁ nāma gocaraṁ.

To this extent, seventeen mind-moments are completed, namely, fourteen acts of process consciousness, two vibrations of the life-continuum, and one mind-moment that had passed prior to (the process). Then the object ceases. The object is called "very great."

Guide to §6

The duration of material phenomena: The life-span of a *citta* is termed, in the Abhidhamma, a "mind-moment" (*cittakkhaṇa*). This is a temporal unit of such brief duration that, according to the commentators, in the time that it takes for lightning to flash or the eyes to blink, billions of mind-moments can elapse. Nevertheless, though seemingly infinitesimal, each mind-moment, in turn, consists of three sub-moments — arising (*uppāda*), presence (*ṭhiti*), and dissolution (*bhanga*). Within the breadth of a mind-moment, a *citta* arises, performs its momentary function, and then dissolves, conditioning the next *citta* in immediate succession. Thus, through the sequence of mind-moments, the flow of consciousness continues uninterrupted like the waters in a stream.

Some commentators, such as Ācariya Ānanda (author of the *Mūla-Ṭīkā* to the Abhidhamma Piṭaka), reject the sub-moment of presence in relation to mental phenomena, appealing for support to the Citta-Yamaka chapter of the *Yamaka*, which speaks only of the arising moment and dissolution moment of consciousness, but not of a presence moment. Ācariya Anuruddha, however, does not endorse this position, nor do his commentators. The *Vibhāvinī* points out that the sub-moment of presence is a stage in the occurrence of a *dhamma* separate from the stages of arising and dissolution, during which the *dhamma* "stands facing its own dissolution" (*bhangābhimukhāvathā*). Ledi Sayādaw regards the moment of presence as the midpoint between the two phases of arising and falling (*udaya-vaya*), just as, when a stone is thrown upwards, a moment is needed before it starts falling downwards. He also says that the presence moment can be taken to cover the entire life-span of a *dhamma* between the first point of its arising and the end of its falling away. Many commentators take the presence moment to be implied by the Buddha's statement: "There are three conditioned characteristics of the conditioned: arising, passing away, and the alteration of that which stands" (*Anguttara Nikāya* 3:47/i, 152). Here, the presence moment is identified with "the alteration of that which stands" (*ṭhitasa aññathatta*).

Material phenomena as well pass through the same three stages of arising, presence, and dissolution, but, for them, the time required for these three stages to elapse is equal to the time it takes for seventeen *cittas* to arise and perish. The stages of arising and dissolution are equal in duration for both material and mental phenomena, but, in the

case of material phenomena, the stage of presence is equal to forty-nine sub-moments of mental phenomena.[85]

The five sense objects enter the avenue of the five sense doors at the stage of presence: The five sense objects — visible forms, etc. — are material phenomena and thus endure for seventeen mind-moments. Since the sense object is still weak at the sub-moment of arising, it can enter the avenue of sense only when it reaches the stage of presence.

Therefore, if a visible form as object, etc.: When no active cognitive process is taking place, the *bhavanga* flows on as a series of *cittas* all of the same type, hanging on to a single object — either a *kamma*, a sign of *kamma*, or a sign of destiny — the same as the object of the last *javana* process in the immediately preceding existence. At the very moment a sense object enters a sense door, one *bhavanga citta* passes, known as *atīta-bhavanga*, "past life-continuum." Then, another two *bhavanga cittas* vibrate owing to the impact of the object, the second interrupting the stream of the *bhavanga*. In the sub-commentaries, these are distinguished as *bhavanga-calana*, "vibrational life-continuum," and *bhavang'-upaccheda*, "arrest life-continuum." Thereafter, with the arising of the five-door adverting *citta*, the stream of consciousness emerges from the "process-freed" state and launches into a cognitive process (*vīthipāta*).

The twenty-nine sense-sphere *javanas*: That is, twelve unwholesome types, eight each of the great wholesome and great functional types, and the functional smile-producing *citta*. Only one type of *citta* runs for all seven occasions of the *javana* process.

The object is called "very great": In the process with a very great object, the object arises simultaneously with the arising sub-moment of the *atīta-bhavanga*. Since the sense object and the sensitive matter of the sense organ both have a duration of seventeen mind-moments, they both perish simultaneously with the second registration *citta*. Thus, this kind of cognitive process runs for a full seventeen mind-moments, of which fourteen *cittas*, beginning with the five-door adverting *citta*, are considered process *cittas* proper. This cognitive process is also known as *tadārammaṇavāra*, a course ending with registration.

The connection of the cognitive process described in the text with the "six sixes" may be understood as follows: When a visible form impinges on the eye-sensitivity, then, supported by the eye-base, there arises an eye-consciousness, taking as object the visible form that has impinged on the eye. For the eye-consciousness, the eye-sensitivity is the base and the door, and the visible form is the object. The other *cittas* in the process — the five-door adverting, the receiving, investigating, and determining consciousness,

[85] An exception, however, is made for bodily and verbal intimation and for the four material characteristics (see Chapter 6, §4). The two types of intimation have the temporal duration of one mind-moment. Of the four characteristics, production and continuity are equal in duration to the arising moment, impermanence to the dissolution moment, and decay to forty-nine sub-moments of mind.

the *javanas*, and registration — are states of mind-consciousness. They take the same visible form as object and the eye-sensitivity as door, but they arise with the support of the heart-base. For all the *cittas* in the process, the *bhavanga* is also considered a door, since the entire process emerges from the *bhavanga*. Thus, all sense-door processes are considered to have two doors, the material sensitivity as a differentiating door and the mind door or *bhavanga* as a common door. Because it has arisen specifically in the eye door, this process is called an "eye-door process," and because it is distinguished by eye-consciousness, it is also called an "eye-consciousness process." Since it has arisen with a very powerful object capable of impinging on the sense faculty after only one mind-moment has passed, it is called "a process with a very great object." The cognitive process in the other senses may be understood in the same way, with the necessary substitutions.

The ancient teachers of the Abhidhamma illustrate the cognitive process occurring in the sense doors with the simile of the mango.[86] A certain man with his head covered went to sleep at the foot of a fruiting mango tree. Then, a ripe mango loosened from the stalk and fell to the ground, grazing his ear. Awakened by the sound, he opened his eyes and looked; then, he stretched out his hand, took the fruit, squeezed it, and smelled it. Having done so, he ate the mango, swallowed it, appreciating its taste, and then went back to sleep.

Here, the time of the man's sleeping at the foot of the mango tree is like the time when the *bhavanga* is occurring. The instant of the ripe mango falling from its stalk and grazing his ear is like the instant of the object striking one of the sense organs, for instance, the eye. The time of awakening by the sound is like that of the five-door adverting consciousness turning towards the object. The time of the man's opening his eyes and looking is like eye-consciousness accomplishing its function of seeing. The time of stretching out his hand and taking the mango is like that of the receiving consciousness receiving the object. The time of squeezing the fruit is like that of the investigating consciousness investigating the object. The time of smelling the mango is like that of the determining consciousness determining the object. The time of eating the mango is like that of *javana* experiencing the flavor of the object. The swallowing of the fruit while appreciating its taste is like the registration consciousness taking the same object as the *javana* phase. And the man's going back to sleep is like the subsidence back into the *bhavanga*.

It should be noted that the entire cognitive process occurs without any self or subject behind it as an enduring experiencer or inner controller, a "knower" outside the scope of the process itself. The momentary *cittas* themselves exercise all the functions necessary to cognition, and the unity of the cognitive act derives from their coordination through laws of conditional connectedness. Within the cognitive process, each *citta* comes into being in accordance with the lawful order of conditions, including the

[86] The simile is introduced in *Aṭṭhasālinī* 271—272, *Expositor*, pp. 359—360, however, without continuing beyond the eating of the mango. Later tradition (as in *Vibhāvinī-Ṭīkā*) adds the swallowing of the fruit and going back to sleep as counterparts of registration and the lapse back into the *bhavanga*.

preceding *citta*, the object, a door, and a physical base. Having arisen, it performs its own unique function within the process, and then it dissolves, becoming a condition for the next *citta*.

§7. The Great Object

Yāva tadārammaṇ'uppādā pana appahontātītakam āpātham āgataṁ ālambanaṁ mahantaṁ nāma. Tattha javanāvasāne bhavangapāto va hoti. Natthi tadārammaṇ'uppādo.

The object is called "great" when it enters the avenue of sense after having passed (a few moments) and is unable to survive till the arising of the registration mind-moments. In that case, at the end of the javanas, there is subsidence into the life-continuum and no arising of registration consciousness.

Guide to §7

The object is called "great," etc.: In this kind of cognitive process, after the object has arisen, two or three *atīta-bhavanga cittas* pass before its impact causes the *bhavanga* to vibrate. Since the object and sense door can only endure for seventeen mind-moments, this process does not give any scope for the registration *cittas* to arise; registration cannot occur even when there are two *atīta-bhavangas*, since registration occurs either for two mind-moments or not at all.

When there are two *atīta-bhavanga cittas*, fifteen more *cittas* can arise during the life-span of the object. In such a case, both the object and the sense door perish simultaneously with the dissolution moment of the first *bhavanga citta* following the *javana* phase. When there are three *atīta-bhavanga cittas*, scope remains for fourteen more *cittas* to arise, and, in this case, the sense object and sense door perish simultaneously with the last *javana citta*. This kind of cognitive process is also called a *javana-vāra*, a course ending with *javana*.

§8. The Slight Object

Yāva javan'uppādā pi appahontātītakam āpātham āgataṁ ālambanaṁ parittaṁ nāma. Tattha javanam pi anuppajjitvā dvattikkhattuṁ votthapanam eva pavattati. Tato paraṁ bhavangapāto va hoti.

The object is called "slight" when it enters the avenue of sense after having passed (a few moments) and is unable to survive till the arising of the javanas. In that

case, even the javanas do not arise, but the determining consciousness occurs for two or three moments, and then there is subsistence into the life-continuum.

Guide to §8

The object is called "slight," etc.: In the process with a slight object, from four to nine *atīta-bhavangas* will pass initially, and no *javanas* will arise. The determining *citta* will occur two or three times, after which the cognitive process will subside into the *bhavanga*. Depending on the number of *atīta-bhavangas*, there are six types of process with a slight object. This kind of process is also called *votthapanavāra*, "a course ending with determining."

§9. The Very Slight Object

Yāva votthapan'uppādā ca pana appahontātītakam āpātham āgataṁ nirodhāsannam ālambanaṁ atiparittaṁ nāma. Tattha bhavanga-calanam eva hoti. Natthi vīthicittuppādo.

The object is called "very slight" when it enters the avenue of sense as it is on the verge of ceasing and, after having passed (a few moments), is unable to survive until the arising of the determining consciousness. In that case, there is merely vibration of the life-continuum, but no arising of a cognitive process.

Guide to §9

The object is called "very slight," etc.: In this course of cognition, there are no process *cittas* but only vibrations of the *bhavanga*. During the seventeen moments of the object's life-span, ten to fifteen moments will be occupied by *atīta-bhavanga cittas*, two moments by vibrational *bhavangas*, and the rest by *bhavangas* subsequent to the vibration. This type of process, of which there are six sub-types, is also termed *moghavāra*, the futile course.

§10. Fourfold Presentation of Objects

Icc'evaṁ cakkhudvāre tathā sotadvārādīsu cā ti sabbathā pi pañcadvāre tadārammaṇa-javana-votthapana-moghavāra-sankhātānaṁ catunnaṁ vārānaṁ yathākkamaṁ ālambanabhūtā visayappavatti catudhā veditabbā.

As in the eye door, so in the ear door, etc. Thus, in all the five doors, the fourfold presentation of objects should be understood, in due order, in the four ways known as:

1. *The course (ending with) registration;*
2. *The course (ending with) javana;*
3. *The course (ending with) determining; and*
4. *The futile course.*

Guide to §10

Thus, in all the five doors, etc.: When these four courses are divided by way of their sub-types, there are, altogether, fifteen kinds of sense-door cognitive process. Since each of these can occur in all the five sense doors, this makes a total of seventy-five sense-door processes.

§11. Summary

Vīthicittāni satt'eva cittuppādā catuddasa
Catupaññāsa vitthārā pañcadvāre yathārahaṁ.

Ayam ettha pañcadvāre
vīthicittappavattinayo.

There are seven modes and fourteen different states of consciousness in the cognitive process. In detail, there are, accordingly, fifty-four in the five doors.

Herein, this is the method of the cognitive
process in the five sense doors.

Guide to §11

There are seven modes, etc.: The seven modes in which the process *cittas* occur are: (1) five-door adverting; (2) sense consciousness (one of the five); (3) receiving; (4) investigating; (5) determining; (6) *javana*; and (7) registration. The fourteen states of consciousness are obtained by taking the *javana* seven times and registration twice. The fifty-four *cittas* that occur in the five-door process comprise all the sense-sphere *cittas*.

The Mind-Door Process (*manodvāravīthi*)

§12. The Limited *Javana* Process

Manodvāre pana yadi vibhūtam ālambanaṁ āpātham āgacchati, tato paraṁ bhavangacalana-manodvārāvajjana-javanāvasāne tadārammaṇapākāni pavattanti. Tato paraṁ bhavangapāto.

When a clear object enters the avenue of the mind door, then, the vibration of the life-continuum, mind-door adverting, javanas, and, at the end of the javanas, registration resultants, all take place. Following this, there is subsidence into the life-continuum.

Avibhūte pan'ālambane javanāvasāne bhavangapāto va hoti. Natthi tadārammaṇ'uppādo ti.

In the case of an obscure object, there is subsidence into the life-continuum at the end of the javanas, without giving rise to the registration resultants.

Guide to §12

The mind-door process: When a cognitive process occurs in one of the sense doors, two doors are actually involved; the physical sense door and the mind door, which is the *bhavanga* from which the cognitive process emerges. What is called a mind-door process is a cognitive process that occurs exclusively through the mind door, without any admixture of the sense doors. This kind of process is also called, for the sake of clarity, "a bare mind-door process (*suddha-manodvāravīthi*)."

The mind-door process includes both "the limited," or sense-sphere process (*paritta-vīthi*), dealt with in §§12—13, and the cognitive process in absorption pertaining to the sublime (*mahaggata*) and supramundane (*lokuttara*) attainments, dealt with in §§14—16.

The limited, or sense-sphere mind-door process, is itself twofold: (1) that consequent to a five-door process (*pañcadvārānubandhakā*) and (2) the independent process (*visuṁsiddhā*).

(1) Just as when a gong is struck once by a baton, the gong sends forth a continuous stream of reverberations, so, when one of the five sense doors has been impinged upon once by a sense object, after the five-door process has ceased, the past sense object comes into range at the mind door and sets off many sequences of mind-door processes. Because these cognitive processes come as the sequel to a five-door process, they are known as "*consequent processes*." They are counted as fivefold by way of the five sense-door processes which they follow.

Ledi Sayādaw explains that it is in these consequent processes that distinct recognition of the object occurs; such recognition does not occur in a bare five-door process itself. An eye-door process, for example, is followed first by a conformational mind-door process (*tadanuvattikā manodvāravīthi*), which reproduces, in the mind door, the object just perceived in the sense-door process. Then comes a process grasping the object as a whole (*samudāyagāhikā*); then a process recognizing the color (*vaṇṇasalla-kkhaṇā*); then a process recognizing the entity (*vatthusallakkhaṇā*); then a process grasping the name (*nāmagāhikā*); then a process recognizing the name (*nāmasalla-kkhaṇā*).

"The process grasping the object as a whole" is the mind-door process perceiving, as a whole, the forms repeatedly perceived in individual frames by the two preceding processes, the original sense-door process and the conformational mind-door process. This process exercises a synthesizing function, fusing the perception of distinct "shots" of the object into the perception of a unity, as in the case of a whirling firebrand perceived as a circle of fire. It is only when this has occurred that recognition of the color is possible. When the recognition of the color occurs, one recognizes the color: "I see blue." When the recognition of the entity occurs, one recognizes the entity or shape. When the recognition of the name occurs, one recognizes the name. Thus, Ledi Sayādaw asserts, it is only when a recognitional process referring to one or another specific feature occurs that one knows: "I see this or that specific feature."

(2) An *independent mind-door process* occurs when any of the six objects enter the range of cognition entirely on its own, not as a consequence of an immediately preceding sense-door process. The question may be raised how an object can enter the range of the mind door independently of a proximate sensory impingement. Ledi Sayādaw cites various sources: through what was directly perceived earlier, or by inference from what was learned by oral report; on account of belief, opinion, reasoning, or reflective acceptance of a view; by the power of *kamma*, psychic power, disturbance of the bodily humours, the influence of a celestial being, comprehension, realization, etc. He explains that, if one has clearly experienced an object even once, at a later time — even after a hundred years or in a future life —, dependent on that object, a condition may be set for the vibration of the *bhavanga*. The mind that has been nurtured on such an input of prior experiences is extremely susceptible to their influence. When it encounters any sense object, that object may trigger off, in a single moment, waves extending to many thousands of objects previously perceived.

The mental continuum, constantly being excited by these causal influences, is always seeking an opportunity to emerge from the *bhavanga* and acquire a clear cognition of an object. Therefore, the mental factor of attention present in the *bhavanga* repeatedly causes the *bhavanga* to vibrate, and it directs consciousness again and again to advert to objects that have gained conditions to appear. Even though the *bhavanga citta* has its own object, Ledi Sayādaw explains, it occurs in the mode of inclining towards some other object. As a result of this constant "buzz" of activity in the *bhavanga*, when an object acquires sufficient prominence through other operative conditions, it draws the

continuum of consciousness out of the *bhavanga*, and then that object comes into the range of cognition at the mind door.

The independent process is analyzed as sixfold: (1) the process based on what was directly perceived; (2) the process based on inference from what was directly perceived; (3) the process based on oral report; (4) the process based on inference from oral report; (5) the process based on the cognized; and (6) the process based on inference from the cognized. "The cognized" here includes belief, opinion, comprehension, and realization; "inference from the cognized" includes judgments arrived at by inductive and deductive reasoning.

When a clear object enters, etc.: There are two types of mind-door process pertaining to the sense sphere, distinguished by the intensity of the object. In a process with a clear object (*vibhūtālambana*), when the object enters the avenue of the mind door, the *bhavanga* vibrates and is arrested. Then, a mind-door adverting consciousness turns to the object, followed by seven moments of *javana* and two of registration, after which the cognitive process subsides into the *bhavanga*. This is in the case of beings in the sense-sphere plane; but, for beings in the fine-material and immaterial planes, moments of registration do not occur even when the object is exceptionally clear (see below §§19—20).

In the case of an obscure object: In the process with an obscure object (*avibhūtālambana*), the two moments of registration do not occur under any conditions.

Ledi Sayādaw holds that the subsidence into the *bhavanga* at the end of the *javanas* should be understood as the maximum type of process with an obscure object. However, he maintains that, when the object is obscure, a course ending with two or three occurrences of the mind-door adverting is also found, and a course ending with the mere vibration of the *bhavanga* may also be admitted. For, in the base of bare mind-door process, on countless occasions, an object enters the range of cognition and causes the *bhavanga* to vibrate two or three times, after which the disturbance subsides with no occurrence of *cittas* belonging to a cognitive process proper. Thus, according to Ledi Sayādaw, in the mind door too, there is a fourfold presentation of objects. The course ending with registration can be called a very clear (*ati-vibhūta*) presentation; the course ending with *javanas*, a clear (*vibhūta*) presentation; the course ending with mind-door adverting, an obscure (*avibhūta*) presentation; and the course ending with mere vibration of the *bhavanga*, a very obscure (*ati-avibhūta*) presentation. The clarity of the presentation depends either on the prominence of the object or the strength of consciousness. For a prominent object can appear clearly even when consciousness is weak, while a strong consciousness can clearly cognize even a subtle abstruse object.

§13. Summary

Vīthicittāni tīṇ'eva cittuppādā das'eritā
Vitthārena pan'etth'ekacattāḷīsa vibhāvaye.

Ayam ettha parittajavanavāro.

Three modes and ten different states (of consciousness) in the cognitive process are told. It should be explained that, in detail, there are forty-one kinds here.

Herein, this is the limited javana section.

Guide to §13

Three modes, etc.: The three modes of the process *cittas* are: (1) mind-door adverting; (2) *javana*; and (3) registration. The ten states of consciousness are obtained by taking the *javana* seven times and registration twice. The forty-one *cittas* here include all the sense-sphere *cittas* except the two sets of fivefold sense consciousness, the five-door adverting, and the two kinds of receiving consciousness. The three investigating *cittas* occur here with the function of registration, the determining *citta* with the function of mind-door adverting.

The Process of Absorption *Javanas* in the Mind Door (*appanājavana-manodvāravīthi*)

§14. The Process of Absorption

Appanājavanavāre pana vibhūtāvibhūtabhedo natthi. Tathā tadārammaṇ'uppādo ca. Tattha hi ñāṇasampayuttakāmāvacaraja-vanānam aṭṭhannaṁ aññatarasmiṁ parikamm'-opacār'-ānuloma-gotrabhū nāmena catukkhattuṁ tikkhattum eva vā yathākkamaṁ uppajjitvā niruddhe tadanantaram eva yathārahaṁ catutthaṁ pañcamaṁ vā chabbīsati mahaggata-lokuttarajavanesu yathābhinīhāravasena yaṁ kiñci javanaṁ appanāvīthim otarati. Tato paraṁ appanāvasāne bhavangapāto va hoti.

In the occurrence of javanas in absorption, there is no distinction between clear and obscure (objects). Likewise, there is no arising of registration consciousness. In this case (that is, in the process of absorption), any one of the eight sense-sphere javanas accompanied by knowledge arises and ceases four times or three times, in due order, as preparation, access, conformity, and change-of-lineage. Immediately after they cease, in

the fourth or fifth moment as the case may be, any one of the javanas along with the twenty-six types of sublime or supramundane javanas enters upon the process of absorption in accordance with the way the mind is conveyed. After that, at the end of absorption, there is subsidence into the life-continuum.

Guide to §14

Absorption (*appanā*): *Appanā* primarily signifies a highly developed form of *vitakka*, "initial application of the mind," which thrusts the associated mental states so deeply into the object that they become absorbed in it. Although *vitakka* is absent in the *jhānas* beyond the first, because the mind that has entered *jhāna* becomes one-pointedly fixed on its object, the word *appanā* comes to be extended to all meditative attainments pertaining to the fine-material, immaterial, and supramundane planes.

There is no distinction between clear and obscure (objects): This distinction is not found in relation to absorption because the meditative attainments are only possible when the object is clearly apprehended.

In this case … any one of the eight sense-sphere *javanas* … arises: When the meditator is about to achieve a *jhāna*, a path (*magga*), or fruition (*phala*), first, there arises mind-door adverting. Then, in the same cognitive process as the attainment, immediately preceding it, a series of sense-sphere *javanas* runs its course in quick succession, leading the mind from the sense-sphere plane to the absorption. In the case of a worldling or a trainee, these *javanas* will be one of the four wholesome sense-sphere *cittas* accompanied by knowledge; in the case of an Arahant, these *javanas* will be one of the four functional sense-sphere *cittas* accompanied by knowledge.

In due order as preparation, etc.: In an individual with average faculties, these preliminary *javanas* occur four times, each one exercising a different preliminary function. The first is called "preparation" (*parikamma*) because it prepares the mental continuum for the attainment to follow. The next is called "access" (*upacāra*) because it arises in proximity to the attainment. The third moment is called "conformity" (*anuloma*) because it arises in conformity with both the preceding moments and the subsequent absorption. The fourth moment is called "change of lineage" (*gotrabhū*). In the case of *jhāna* attainment, it receives this name because it overcomes the sense-sphere lineage and evolves the lineage of sublime consciousness. In the case of the first path attainment, this moment is called "change of lineage" because it marks the transition from the lineage of worldlings (*puthujjana*) to the lineage of the noble ones (*ariya*). The expression continues to be used figuratively for the moment of transition to the higher paths and

fruits, though, sometimes, it is designated by a different name, *vodāna*, meaning "cleansing."[87]

In an individual with especially keen faculties, the moment of preparation (*parikamma*) is omitted, and, thus, only three preliminary sense-sphere *javanas* occur prior to absorption.

Immediately after they cease, etc.: Immediately after the change of lineage *citta*, as the fourth *javana* in an individual with keen faculties, or as the fifth *javana* in one with average faculties, there arises the first *javana citta* at the level of absorption. This *citta* may be one of the five fine-material sphere *cittas*, either wholesome or functional (10), one of the four immaterial-sphere *cittas*, either wholesome or functional (8), or one of the four paths or fruits (8). Thus, it can be of twenty-six types.

It should be noted that, in an absorption cognitive process, the *javana cittas* can be of different types, even of different planes, while in a sense-sphere process, they are all uniform.

In accordance with the way the mind is conveyed (*yathābhinīhāravasena*): This means that the absorption *citta* that arises is conditioned by the direction the meditator gives to his mind. If he wishes to attain the first *jhāna*, then, he conveys his mind towards that *jhāna* through the development of calm abiding (*samatha*), and so, too, for the attainment of higher *jhānas*. If the meditator aims at reaching the path (*magga*) and fruit (*phala*), then, he conveys his mind towards the path and fruit through the development of insight (*vipassanā*).

At the end of absorption: After absorption, there is immediate subsidence into the *bhavanga*, with no occurrence of registration *cittas*.

§15. Correlations in Absorption

Tattha somanassasahagatajavanānantaraṁ appanā pi somanassasahagatā va pāṭikankhitabbā. Upekkhāsahagatajavanānantaraṁ upekkhāsahagatā va. Tatthā pi kusalajavanānantaraṁ kusalajavanañ c'eva heṭṭhimañ ca phalattayam appeti. Kriyājavanānantaraṁ kriyājavanaṁ arahattaphalañ cā ti.

Therein, immediately after a javana accompanied by joy, absorption (appanā) accompanied by joy may be expected. Immediately after a javana accompanied by equanimity (upekkhā), absorption (occurs) accompanied by equanimity.

[87] See *Visuddhimaga* XXII, 23, note 7.

Therein, too, immediately after a wholesome javana, absorption occurs through a wholesome javana and the three lower fruits. Immediately after a functional javana, absorption occurs through a functional javana and the fruit of Arahantship.

Guide to §15

The purpose of this passage is to establish the correlations between the preliminary *cittas* of the cognitive process issuing in absorption and the absorption *cittas* themselves. The verses to follow will provide the detailed application of the general principles stated in the present passage.

§16. Summary

Dvattiṁsa sukhapuññamhā dvādas'opekkhakā paraṁ
Sukhitakriyato aṭṭha cha sambhonti upekkhakā
Puthujjanāna sekkhānaṁ kāmapuññā tihetuto
Tihetukāmakriyato vītarāgānam appanā.

Ayam ettha manodvāre
vīthicittappavattinayo.

After wholesome consciousness accompanied by joy, thirty-two (classes of absorption javanas) arise. Following (wholesome consciousness) accompanied by equanimity, twelve (classes of absorption javanas arise). After functionals accompanied by joy, eight classes arise, and, following (functionals) accompanied by equanimity, six classes arise.

For worldlings (puthujjana) and trainees (sekkha), absorption occurs following a three-rooted wholesome sense-sphere consciousness. For those free from lust (that is, Arahants), absorption follows a three-rooted sense-sphere functional consciousness.

Herein, this is the method of the
cognitive process in the mind door.

Guide to §16

Following wholesome consciousness accompanied by joy, etc.: When the preliminary functions in the absorption process are performed by either of the two wholesome sense-sphere *cittas* accompanied by joy and knowledge — that is, in the case of worldlings and trainees —, then, there can arise thirty-two *cittas* as *javanas* in absorption: the sublime wholesome *cittas* of the first four *jhānas* (those accompanied by

happiness); the four path *cittas* at the level of any of the first four *jhānas*; and the lower three fruition *cittas* at the same four levels (4 + 16 + 12 = 32).

After (wholesome consciousness) accompanied by equanimity, etc.: When the preliminary functions are performed by either of the two wholesome sense-sphere *cittas* accompanied by equanimity and knowledge — also in the case of worldlings and trainees —, then, there can arise twelve absorption *javanas*; the four path *cittas* of the fifth *jhāna* and the four immaterial *jhānas*; the four path *cittas* at the level of the fifth *jhāna*; and the lower three fruition *cittas* at the level of the fifth *jhāna* (5 + 4 + 3 = 12).

After functionals accompanied by joy, etc.: Following the two functional sense-sphere *cittas* accompanied by joy and knowledge — that is, in the case of Arahants only —, there arise eight *javanas* in absorption; the sublime functional *javanas* of the first four *jhānas* and the fruition of Arahantship at the level of the first four *jhānas* (4 + 4 = 8).

After (functionals) accompanied by equanimity, etc.: Following the two (functional) sense-sphere *cittas* accompanied by equanimity and knowledge, there arise six *javanas* in absorption; five sublime functional *javanas* and the fruition of Arahantship at the level of the fifth *jhāna* (5 + 1 = 6).

For worldlings and trainees, etc.: In the case of worldlings, and trainees who have attained the three lower paths and fruits, after any of the four wholesome sense-sphere *javanas* accompanied by knowledge, there arise one of the forty-four absorption *javanas* described above (32 + 12 = 44). After the four functional sense-sphere *javanas* accompanied by knowledge, there arises to the Arahant one of the above fourteen absorption *javanas* (8 + 6 = 14).

The Procedure of Registration
(*tadārammaṇaniyama*)

§17. Analysis of Registration

> *Sabbatthā pi pan'ettha aniṭṭhe ārammaṇe akusalavipākān'eva pañcaviññāṇa-sampaṭicchana-santīraṇa-tadārammaṇāni; iṭṭhe kusalavipākāni; ati-iṭṭhe pana somanassasahagatān'eva santīraṇa-tadārammaṇāni.*

Here, under all circumstances, when an object is undesirable, the fivefold sense consciousness, reception, investigation, and registration (that arise) are unwholesome-resultants. When (the object is) desirable, they are wholesome-resultants. If the object is extremely desirable, investigation and registration are accompanied by joy.

Tatthā pi somanassasahagatakriyājavanāvasāne somanassa-sahagatān'eva tadārammaṇāni bhavanti. Upekkhāsahagatakriyā-javanāvasāne ca upekkhāsahagatān'eva honti.

In this connection, too, at the end of the functional javanas accompanied by joy, there arise registration mind-moments also accompanied by joy. At the end of the functional javanas accompanied by equanimity, the registration mind-moments are also accompanied by equanimity.

Guide to §17

When an object is undesirable, etc.: Sense objects are distinguished into three classes: the undesirable (*aniṭṭha*), the moderately desirable (*iṭṭha*, also called *iṭṭha-majjhata*, desirable-neutral), and the extremely desirable (*ati-iṭṭha*). While the desirable object is thus subdivided into two, all undesirable objects are comprised within a single class called simply "the undesirable."

According to the Abhidhamma philosophy, this distinction in the quality of objects pertains to the intrinsic nature of the object itself; it is not a variable determined by the individual temperament and preferences of the experiencer. The *Samohavinodanī*, the commentary to the *Vibhanga*, contends that, when a person considers a desirable object to be undesirable, or an undesirable object to be desirable, he does so due to a perversion of perception (*saññāvipallāsa*). The object itself, however, remains inherently desirable or undesirable independently of the perceiver's personal preferences. The *Samohavinodanī* states that the distinction between the intrinsically desirable and undesirable obtains by way of the average being (*majjhima-satta*): "It is distinguishable according to what is found desirable at one time and undesirable at another time by average (men such as) accountants, government officials, burgesses, land owners, and merchants."[88]

Whether, on a given occasion, one experiences an undesirable, a moderately desirable, or an extremely desirable object is governed by one's past *kamma*. Thus, the object experienced provides the opportunity for *kamma* to ripen in the form of resultant states of consciousness (*vipākacitta*). The resultant *cittas* accord with the nature of the object spontaneously, without deliberation, just as a facial reflection in the mirror accords with the features of a face.

Through the force of unwholesome *kamma*, one encounters an undesirable object, and, accordingly, the resultant *cittas* in the cognitive process by which that object is cognized will be generated by the maturation of that unwholesome *kamma*. In this case, the sense consciousness, reception, investigation, and registration *cittas* are necessarily unwholesome-resultants (*akusalavipāka*). The accompanying feeling is always

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[88] *Samohavinodanī* 10—11; *Dispeller of Delusion*, 1:10—11.

equanimity (*upekkhā*), except in the case of body-consciousness, which is accompanied by pain.

Conversely, a desirable-neutral or a very desirable object is encountered through the force of wholesome *kamma*, and the resultant *cittas* in the cognitive process will be generated by the maturation of that wholesome *kamma*. In this case, the same four resultant positions will be occupied by wholesome-resultants (*kusalavipāka*). These *cittas* will generally be accompanied by equanimity, except that body-consciousness is accompanied by pleasure and, in the experience of an extremely desirable object, investigation and registration are accompanied by joy.

When the object is undesirable, the function of registration is exercised exclusively by the unwholesome-resultant investigating consciousness. Registration in regard to a moderately desirable object is exercised by the wholesome-resultant investigating consciousness accompanied by equanimity or by one of the four great resultants accompanied by equanimity. When the object is very desirable, registration is generally performed by the investigating consciousness accompanied by joy or by one of the four great resultants accompanied by joy.

It should be noted that, while the resultant *cittas* are governed by the nature of the object, the *javanas* are not, but vary in accordance with the temperament and proclivities of the experiencer. Even when the object is extremely desirable, the *javanas* may occur in the mode of indifference as wholesome or unwholesome *cittas* accompanied by equanimity; for example, at the sight of the Buddha, a skeptic may experience *cittas* accompanied by doubt, while at the sight of a beautiful woman, a meditative monk may experience wholesome *cittas* accompanied by knowledge and equanimity. It is even possible for *javanas* accompanied by aversion and displeasure to arise towards a very desirable object. Again, towards an undesirable object, the *javanas* may occur in the mode normally appropriate for a desirable object. Thus, a masochist may respond to physical pain with *cittas* rooted in greed and accompanied by joy, while a meditative monk may contemplate a decaying corpse with wholesome *cittas* accompanied by knowledge and joy.

In this connection, too, etc.: This passage is included to show that it is not only the resultant *cittas* that accord with the object but also the Arahant's functional sense-sphere *javanas*. When an Arahant experiences an extremely desirable object, his *javanas* occur as one of the four functional *cittas* accompanied by joy and the registration *cittas* as one of the five resultants accompanied by joy. When he experiences an undesirable or desirable-neutral object, the *javanas* occur accompanied by equanimity (*upekkhā*), and the registration *cittas* as one of the six resultants accompanied by equanimity.

Ledi Sayādaw points out that this correlation between the object and the functional *javanas* of Arahants is stated only with reference to the natural mode in which their *javanas* occur. However, with the appropriate mental determination, an Arahant can arouse *cittas* accompanied by equanimity towards an extremely desirable object and *cittas* accompanied by joy towards an undesirable object. In this connection, Ledi Sayādaw quotes the Indriyabhāvanā Sutta (*Majjhima Nikāya* 152/iii, 301—302):

> *Here, Ānanda, when a Bhikkhu sees a form with the eye, there arises what is agreeable, there arises that which is disagreeable, there arises that which is both agreeable and disagreeable. If he wishes, he dwells perceiving what is repulsive as unrepulsive; if he wishes, he avoids both the repulsive and unrepulsive and dwells in equanimity, mindful and clearly comprehending.*

§18. The Adventitious *Bhavanga*

> *Domanassasahagatajavanāvasāne ca pana tadārammaṇāni c'eva bhavangāni ca upekkhāsahagatān'eva bhavanti. Tasmā yadi somanassa-paṭisandhikassa domanassasahagatajavanāvasāne tadārammaṇasam-bhavo natthi, tadā yaṁ kiñci paricitapubbaṁ parittārammaṇam ārabbha upekkhāsahagatasantīraṇaṁ uppajjati. Tam anantaritvā bhavangapāto va hotī ti pi vadanti ācariyā.*

But, at the end of the javanas accompanied by displeasure, the registration mind-moments and the life-continuum are both accompanied by equanimity. Therefore, in the case of one whose rebirth-consciousness is accompanied by joy, if, at the end of javanas accompanied by displeasure, there is no occurrence of registration mind-moments, then, the teachers explain, there arises an investigating consciousness accompanied by equanimity apprehending any familiar trivial object. Immediately after that, there is subsidence into the life-continuum.

Guide to §18

But, at the end of *javanas* accompanied by displeasure, etc.: Because pleasant feeling and painful feeling are diametrically opposites, *cittas* accompanied by the one cannot arise in immediate succession to *cittas* accompanied by the other. However, *cittas* accompanied by either of these opposed feelings can be immediately preceded or followed by *cittas* accompanied by neutral feeling. Thus, when the *javanas* are accompanied by displeasure (*domanassa*), that is, as *cittas* rooted in hatred (*dosa citta*), if there is occasion for registration *cittas*, they must be accompanied by equanimity.[89] If there is no scope for registration *cittas*, *javanas* accompanied by displeasure will be followed immediately by the *bhavanga* only if the latter is accompanied by equanimous feeling.

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[89] *Sammohavinodanī* 10—11; *Dispeller of Delusion*, 1:10—11.

Therefore, in the case of one, etc.: For someone whose *bhavanga* is one of the four great resultants accompanied by joy, if there are no registration *cittas* following a *javana* process accompanied by displeasure, the last *javana citta* cannot be followed by an immediate descent into the *bhavanga*, owing to the rule that *cittas* with opposite feelings cannot arise in immediate succession. In such a case, the ancient teachers of the Abhidhamma hold that an investigating consciousness accompanied by equanimity occurs for a single mind-moment, serving as a buffer between displeasure (= painful mental feelings) of the *javana* and the joy (= pleasant mental feeling) of the *bhavanga*. On such an occasion, this *citta* does not perform the function of investigating. It takes an object different from that of the cognitive process — some unrelated sense-sphere object with which one is already familiar — and functions simply to pave the way back to the normal flow of the root *bhavanga*. This special *citta* is termed "*āgantuka-bhavanga*," "the adventitious life-continuum."

§19. The Law of Registration

Tathā kāmāvacarajavanāvasāne kāmāvacarasattānaṁ kāmāvacaradhammesv'eva ārammaṇabhūtesu tadārammaṇaṁ icchantī ti.

Likewise, they hold that registration occurs (only) at the end of sense-sphere javanas, (only) to sense-sphere beings, only when sense-sphere phenomena become objects.

§20. Summary

Kāme javanasattārammaṇānaṁ niyame sati
Vibhūte'timahante ca tadārammaṇam īritaṁ.

Ayam ettha tadārammaṇaniyamo.

Registration occurs, they say, in connection with clear and very great objects when there is certainty as regards sense-sphere javanas, beings, and objects.

Herein, this is the procedure of registration.

The Procedure of *Javana* (*javananiyama*)

§21. Sense-Sphere *Javana*

Javanesu ca parittajavanavīthiyaṁ kāmāvacarajavanāni sattakkhattuṁ chakkhattum eva vā javanti. Mandappavattiyaṁ pana maraṇakālādīsu pañcavāram eva. Bhagavato pana yamakapāṭihāriyakālādīsu lahukappavattiyaṁ cattāri pañca vā paccavekkhaṇacittāni bhavantī ti pi vadanti.

Among the javanas, in a limited javana process, the sense-sphere javanas run only for seven or six times. But, in the case of a feeble process such as the time of dying, etc., they run only five times. To the Exalted One, at the time of the Twin Miracle and the like, when the procedure is rapid, only four or five occasions of reviewing consciousness occur, they also say.

Guide to §21

In a limited *javana* process: That is, in a sense-sphere cognitive process, the general rule is for the *javanas* to run seven times, though, if the object is extremely weak, they may run only six times. In the last *javana* process preceding death (and, the commentators add, at times such as fainting), the *javanas* run only five times, because of the weakness of the heart-base.

To the Exalted One, etc.: The Twin Miracle (*yamakapāṭihāriya*) was a feat of psychic power the Buddha performed on several occasions during his lifetime, when it helped to inspire others with confidence in his Enlightenment. By this "miracle," the Buddha displays his body emitting streams of fire and water simultaneously (*Paṭisambhidāmagga* i, 125). He performs this feat by entering into the fifth *jhāna* separately, in quick succession, in the fire *kasiṇa* and the water *kasiṇa*, and then determining to display fire and water issuing forth from his body. After emerging from each *jhāna*, the Buddha reviews its factors, and he does this by an extremely rapid *javana* process that runs for only four or five *cittas*. While the Twin Miracle itself is exercised by the fifth-*jhāna* direct-knowledge *citta*, the reviewing of the *jhāna* factors is performed by a sense-sphere process, the quickest possible in the sense sphere.

§22. *Javana* in Attainments

Ādikammikassa pana paṭhamakappanāyaṁ mahaggatajavanāni abhiññājavanāni ca sabbadā pi ekavāram eva javanti. Tati paraṁ bhavangapāto.

The sublime javanas for a beginner during the first (cognitive process of) absorption, and the direct-knowledge javanas (abhiññājavana) always, run only once. Then comes subsidence into the life-continuum.

Cattāro pana magg'uppādā ekacittakkhaṇikā. Tato paraṁ dve tīṇi phalacittāni yathārahaṁ uppajjanti. Tato paraṁ bhavangopāto.

The arising of the four paths endures for only one mind-moment. Thereafter, two or three occasions of fruition consciousness arise according to the case. Then comes the subsidence into the life-continuum.

Nirodhasamāpattikāle dvikkhattuṁ catutthāruppajavanaṁ javati. Tato paraṁ nirodhaṁ phusati. Vuṭṭhānakāle ca anāgāmiphalaṁ vā arahattaphalaṁ vā yathāraham ekavāraṁ uppajjitvā niruddhe bhavangapāto va hoti.

At the time of the attainment of cessation (nirodha), the fourth immaterial javana runs twice and then contacts cessation. When emerging (from cessation), either the fruition (phala) consciousness of non-returning (Anāgāmī) or the fruition consciousness of Arahantship arises accordingly for a single occasion. When it ceases, there is subsidence into the life-continuum.

Sabbatthā pi samāpattivīthiyaṁ pana bhavangasoto viya vīthiniyamo natthī ti katvā bahūni pi labbhantī ti.

In the cognitive process of attainments, as in the stream of the life-continuum, there is no fixed procedure regarding the processes. It should be understood that even many (sublime and supramundane) javanas take place (in immediate succession).

Guide to §22

The sublime *javanas* for a beginner, etc.: During the first cognitive process in the attainment of any of the *jhānas*, a sublime *javana* occurs for only a single occasion owing to its weakness due to the lack of repetition. The *javana* of the fifth *jhāna* that performs the role of direct knowledge (*abhiññā*) always occurs for only one occasion, even in those who have mastered it, because a single occasion is sufficient for it to accomplish its task.

The arising of the four paths, etc.: Each path consciousness also lasts for only one mind-moment, during which it accomplishes the abandoning of the defilements to be eradicated or attenuated by that particular path. In an individual with average faculties, the preliminary portion of the cognitive process of the path includes the moment called

preparation (*parikamma*); for such a person, two fruition *cittas* arise following the path. In an individual with keen faculties, the moment of preparation is bypassed, and, thus, three fruition *cittas* follow the path.

At the time of the attainment of cessation: Non-returners (*Anāgāmī*) and Arahants who have mastery over the fine-material and immaterial *jhānas* can, by mental development, enter a meditative attainment in which the stream of consciousness and its concomitants are temporarily arrested. In such a state — known as *nirodhasamāpatti*, "the attainment of cessation" —, all mental activity has ceased, though the body remains alive, retaining its vital heat.

To attain cessation, the meditator must enter each *jhāna*, emerge from it, and contemplate its factors with insight as impermanent (*anicca*), suffering (*dukkha*), and non-self (*anattā*). After reaching the base of nothingness, and emerging from it, the meditator performs certain preparatory tasks, and then resolves to enter the attainment. Thereupon, two *cittas* of the fourth *arūpajjhāna* arise and cease, after which the stream of consciousness is cut off.

The duration of the attainment is governed by the meditator's prior determination, and, with training, can be extended up to seven days. On emerging, there arises first one moment of fruition consciousness, either of non-returning or of Arahantship, the former in the case of a non-returner, the latter in the case of an Arahant. Thereafter, the mind lapses into the *bhavanga*. For details, see Chapter 9, §§43—44.

In the cognitive process of attainments, etc.: This is said to show that, in the attainments of *jhāna* and fruition, through practice, it is possible to extend the duration of the absorption. For beginners, the attainment occurs for only one *javana* moment. With practice, the attainment can gradually be increased to two, three, four *javanas*, etc., while, for those who have achieved mastery over the attainment absorption, *cittas* occur in unbroken succession for long periods of time, even for days on end.

§23. Summary

Sattakkhattuṁ parittāni maggābhiññā sakiṁ matā
Avasesāni labbhanti javanāni bahūni pi.

Ayam ettha javananiyamo.

It should be known that limited javanas arise seven times, the path and direct knowledge only once, the rest (sublime and supramundane) many times.

Herein, this is the procedure of javanas.

Analysis of the Way of Individuals (*puggalabheda*)

§24. Rootless and Double Rooted

Duhetukānam ahetukānañ ca pan'ettha kriyājavanāni c'eva appanājavanāni ca na labbhanti. Tathā ñāṇasampayuttavipākāni ca sugatiyaṁ. Duggatiyaṁ pana ñāṇavippayuttāni ca mahāvipākāni na labbhanti.

Herein, to those with double-rooted and rootless (rebirth consciousness), functional javanas (kriyājavana) and absorption javanas (appanājavana) do not arise. Likewise, in a blissful plane, resultants accompanied by knowledge also do not arise. But, in a woeful plane, great resultants dissociated from knowledge are not found.

Guide to §24

Those beings for whom the functions of rebirth, *bhavanga*, and death are performed by either of the two types of investigating consciousness accompanied by equanimity have a rootless (*ahetuka*) rebirth consciousness. Those for whom these functions are performed by one of the great resultants dissociated from knowledge have a double-rooted (*duhetuka*) rebirth consciousness, the root of non-delusion or wisdom being absent. In such beings, the functional *javanas*, which are exclusive to Arahants, cannot arise, nor can such beings obtain absorption either by way of *jhānas* or the path. Moreover, the only *cittas* that can perform the role of registration for these beings are the three types of rootless investigating consciousness.

In a blissful plane, such as the human world or the sense-sphere celestial realms, for those reborn by a relinking *citta* devoid of wisdom, owing to the inferiority of the rebirth consciousness, three-rooted great resultants do not arise in the role of registration; for these beings, the registration *cittas* are only rootless or double-rooted. In a woeful plane, where the rebirth consciousness is invariably rootless (*ahetuka*), even two-rooted great resultants do not perform the role of registration; only the rootless resultants can arise in this role.

§25. Triple Rooted

Tihetukesu ca khīṇāsavānaṁ kusalākusalajavanāni na labbhanti. Tathā sekkhaputhujjanānaṁ kriyājavanāni. Diṭṭhigatasampayutta-vicikicchājavanāni ca sekkhānaṁ. Anāgāmipuggalānaṁ pana paṭigha-javanāni ca na labbhanti. Lokuttarajavanāni ca yathārahaṁ ariyānam eva samuppajjantī ti.

Amongst those with triple-rooted (rebirth consciousness), to Arahants, no wholesome or unwholesome javanas arise. Similarly, to trainees and worldlings, functional javanas do not arise. Nor do javanas associated with wrong view and doubt arise to the trainees. To non-returner individuals, there are no javanas associated with aversion. But the supramundane javanas are experienced only by noble ones according to their respective capacities.

Guide to §25

Those reborn by a relinking consciousness associated with knowledge are said to have a triple-rooted rebirth (*tihetuka*). These individuals may be worldlings (*puthujjana*), trainees (*sekha*), or Arahants (who have, of course, become such after taking rebirth, not by virtue of their rebirth consciousness).

At the path of stream-entry (*Sotāpatti*), the defilements of wrong views (*diṭṭhi* or *micchā-diṭṭhi*) and doubt (*vicikicchā*) are eradicated; thus, *javanas* associated with wrong views or doubt cannot arise in trainees. Non-returners (*Anāgāmī*) have eliminated the defilement of aversion, and, therefore, no longer experience *cittas* rooted in aversion.

§26. Summary

Asekkhānaṁ catucattāḷīsa sekkhānam uddise
Chappaññās'āvasesānaṁ catupaññāsa sambhavā.

Ayam ettha puggalabhedo.

According to circumstances, it is said, those beyond training experience forty-four classes of consciousness, trainees fifty-six, and the rest fifty-four.

Herein, this is the analysis by way of individuals.

Guide to §26

Worldlings with a triple-rooted rebirth consciousness can experience a maximum of fifty-four *cittas*: 12 unwholesome + 17 wholesome (minus 4 paths) + 23 sense-sphere resultants + 2 adverting.

However, beings arisen in woeful planes, having a rootless rebirth consciousness, experience only thirty-seven *cittas*: 12 unwholesome + 8 great wholesome + 15 rootless resultants + 2 adverting. Those taking rebirth in a happy plane, with either a rootless or a double-rooted rebirth consciousness, also experience the four great resultants dissociated from knowledge, making a total of forty-one. The total of fifty-four for those with triple

roots includes all nine *jhānas*; this total should, of course, be reduced for those who lack particular *jhānas*.

At the path of stream-entry, the defilements of wrong view and doubt are eradicated; thus, the four *cittas* associated with wrong view and the one *citta* accompanied by doubt are eliminated. Stream-enterers and once-returners can experience the following fifty *cittas*, inclusive of the *jhānas*: 7 unwholesome + 17 wholesome + 23 sense-sphere resultants + 2 adverting + 1 fruition; the latter will be either the fruition of stream-entry or the fruition of once-returning, according to their respective level. Non-returners, having further eliminated aversion, no longer experience the two *cittas* rooted in hatred and experience the fruition of non-returning, a maximum of forty-eight. The fifty-six *cittas* mentioned in the text for trainees is arrived at by grouping the three fruitions together and adding the four path *cittas*.

Arahants, referred to here as "those beyond training" (*asekkha*), have eliminated all defilements (*kilesa*) and, consequently, no longer experience any unwholesome *cittas*. The forty-four *cittas* they can experience are: 18 rootless + 8 great functionals + 8 great resultants + 5 fine-material functionals + 4 immaterial functionals + 1 fruition of Arahantship.

These figures are for those in the sense-sphere plane. As the next section will show, they should be reduced for those in the fine-material and immaterial planes by subtracting the *cittas* that cannot arise in those planes.

Analysis by Way of Planes (*bhūmibheda*)

§27. Analysis

Kāmāvcarabhūmiyaṁ pan'etāni sabbāni pi vīthicittāni yathāraham upalabbhanti.

Rūpāvacarabhūmiyaṁ paṭighajavana-tadārammaṇa-vajjitāni.

Arūpāvacarabhūmiyaṁ paṭhamamagga-rūpāvacara-hasana-heṭṭhimāruppa-vajjitāni ca labbhanti.

In the sense-sphere plane, all these foregoing cognitive processes occur according to circumstances.

In the fine-material-sphere plane, (all occur) with the exception of javanas connected with aversion and registration moments.

In the immaterial-sphere plane, (all occur) with the (further) exception of the first path, fine-material-sphere consciousness, smiling consciousness, and the lower immaterial classes of consciousness.

Guide to §27

In the present passage, "plane" (*bhūmi*) refers to planes of existence, not to planes of consciousness. *Cittas* connected with aversion do not occur in the fine-material plane, because aversion was well suppressed in the preliminary training for attaining the *jhāna*. Aversion and registration are also absent in the immaterial plane. Smiling cannot occur without a physical body. Those reborn into any immaterial realm do not attain the fine-material-sphere *jhānas* or lower immaterial-sphere *jhānas*.

§28. Special Cases

Sabbatthā pi ca taṁtaṁ pasādarahitānaṁ taṁtaṁ dvārikavīthi-cittāni na labbhant'eva.
Asaññasattānaṁ pana sabbathā pi cittappavatti natth'evā ti.

In all planes, to those who are devoid of particular sense organs, cognitive processes connected with the corresponding doors do not arise.
To the non-percipient beings, there is absolutely no cognitive process whatsoever.

Guide to §28

To those who are devoid of particular sense organs: Those who are blind, deaf, etc., in the sense-sphere plane and the beings in the fine-material plane, who lack the senses of smell, taste, and touch.

To the non-percipient beings: These beings are completely devoid of consciousness and, thus, have no cognitive process (see Chapter 5, §31).

§29. Summary

Asīti vīthicittāni kāme rūpe yathārahaṁ
Catusaṭṭhi tathāruppe dvecattāḷīsa labbhare.

Ayam ettha bhūmivibhāgo.

In the sense-sphere plane, according to circumstances, eighty kinds of process consciousness are found, in the fine-material plane, there are sixty-four, and, in the immaterial plane, forty-two.

Herein, this is the analysis by way of planes.

Guide to §29

The eighty process *cittas* found in the sense-sphere plane include all *cittas* except the nine sublime resultants, which never occur in a cognitive process.

The sixty-four process *cittas* in the fine-material plane are as follows: 10 unwholesome (excluding the two with aversion) + 9 rootless resultants (excluding the pairs of nose, tongue, and body consciousness) + 3 rootless functionals + 16 great wholesome and functionals + 10 fine-material wholesome and functionals + 8 immaterial wholesome and functionals + 8 supramundane.

The forty-two in the immaterial plane are as follows: 10 unwholesome + 1 mind-door adverting + 16 great wholesome and functionals + 8 immaterial wholesome and functionals + 7 supramundane (excluding the path of stream-entry).

§30. Conclusion

Icc'evaṁ chadvārikacittappavatti yathāsambhavaṁ bhavan-gantaritā yāvatāyukam abbocchinnā pavattati.

Thus, the cognitive process connected with the six doors, according to circumstances, continues on uninterrupted as long as life lasts, intercepted by the life-continuum (bhavanga).

Iti Abhidhammatthasanghe
Vīthisangahavibhāgo nāma
catuttho paricchedo.

Thus ends the fourth chapter
in the Manual of Abhidhamma entitled
"The Compendium of the Cognitive Process."

5

Compendium of the Process-Freed (*Vīthimuttasangahavibhāga*)

§1. Introductory Verse

Vīthicittavasen'evaṁ pavattiyam udīrito
Pavattisangaho nāma sandhiyaṁ dāni vuccati.

Thus, the compendium of the occurrence (of consciousness) has been explained by way of the cognitive process during the course of existence. Now, the compendium of the occurrence (of consciousness) at rebirth will be told.

Guide to §1

In the preceding chapter, the author explained the active aspect of the flow of consciousness and its occurrence in cognitive processes during the course of a lifetime. In the present chapter, he will explain the occurrence of passive or "process-freed" consciousness. Although, in the opening verse, the author specifies "at rebirth" (*sandhiyaṁ*), this chapter will deal with process-freed consciousness in the roles of *bhavanga* and death as well.

§2. Enumeration of Categories

Catasso bhūmiyo, catubbidhā paṭisandhi, cattāri kammāni, catudhā maraṇ'uppatti cā ti vīthimuttasangahe cattāri catukkāni veditabbāni.

In the compendium of process-freed consciousness, four sets of four should be understood as follows:

1. *Four planes of existence;*
2. *Four modes of rebirth-linking;*

3. *Four kinds of kamma; and*
4. *Fourfold advent of death.*

Guide to §2

The compendium of process-freed consciousness opens with a survey of the topography of the phenomenal world, charting the planes of existence and the various realms within each plane. The author undertakes this survey before examining the types of process-freed consciousness because the external universe, according to the Abhidhamma, is an outer reflection of the internal cosmos of mind, registering in concrete manifest form the subtle gradations in states of consciousness. This does not mean that the Abhidhamma reduces the outer world to a dimension of mind in the manner of philosophical idealism. The outer world is quite real and possesses objective existence. However, the outer world is always a world apprehended by consciousness, and the type of consciousness determines the nature of the world that appears. Consciousness and the world are mutually dependent and inextricably connected to such an extent that the hierarchical structure of the realms of existence exactly reproduces and corresponds to the hierarchical structure of consciousness.

Because of this correspondence, each of the two — the objective hierarchy of existence and the inner gradation of consciousness — provides the key to understanding the other. The reason why a living being is reborn into a particular realm is because he has generated, in a previous life, the *kamma*, or volitional force, of consciousness that leads to rebirth in that realm, and, thus, in the final analysis, all the realms of existence are formed, fashioned, and sustained by the mental activity of living beings. At the same time, these realms provide the stage for consciousness to continue its evolution in a new personality and under a fresh set of circumstances.

Each realm is keyed to a particular type of rebirth consciousness, which becomes the *bhavanga*, or life-continuum, flowing on through the course of existence until the termination of the life-process at death. Thus, in dependence on *kamma* ripening in the fine-material plane, a fine-material rebirth consciousness is generated, and fine-material existence becomes manifest. As the Buddha says: "*Kamma* is the field, consciousness is the seed, and craving is the moisture for the consciousness of beings obstructed by ignorance (*avijjā*) and fettered by craving (*taṇhā*) to be established in a new realm of existence — either low, middling, or superior" (*Anguttara Nikāya* 3:76/i, 223). As determined by past *kamma*, the seed of consciousness falls into an appropriate realm, sends down its roots, and, nurtured by its store of karmic accumulation, unfolds according to its hidden potentials.

The Four Planes of Existence (*bhūmicatukka*)

§3. Overview

Tattha apāyabhūmi, kāmasugatibhūmi, rūpāvacarabhūmi, arūpāvacarabhūmi cā ti catasso bhūmiyo nāma.

Of these, the four planes (bhūmi) are:

1. *The woeful plane (apāyabhūmi);*
2. *The sensory blissful plane (kāmasugatibhūmi);*
3. *The fine-material-sphere plane (rūpāvacarabhūmi); and*
4. *The immaterial-sphere plane (arūpāvacarabhūmi).*

Guide to §3

The four planes: Though a distinction is made here between the woeful plane and the sensory blissful plane, both planes are actually subdivisions of the sense-sphere plane as pointed out below at the end of §5.

§4. The Woeful Plane (*apāyabhūmi*)

Tāsu nirayo, tiracchānayoni, pettivisayo, asurakāyo cā ti apāyabhūmi catubbidhā hoti.

Among these, the woeful plane is fourfold, namely:

1. *Hell;*
2. *The animal kingdom;*
3. *The sphere of petas; and*
4. *The host of asuras.*

Guide to §4

The woeful plane: The word *apāya* means, literally, "that which is devoid (*apa*) of happiness (*aya*)." This is the collective name for those realms of existence in which pain and misery greatly exceed happiness. They are the realms where evildoers are reborn as a consequence of their evil deeds.

Hell (*niraya*): This is the lowest plane of existence in the Buddhist cosmos, the place of the most intense suffering. It is said that the beings in hell have to suffer the results of their evil deeds from the beginning of their lives until the end, without a moment's respite. The commentators state that there are eight great hells, of increasing intensity of torment. They are named: *Sañjīva*, *Kāḷasutta*, *Sanghāta*, *Roruva*, *Mahā Roruva*, *Tāpana*, *Mahā Tāpana*, and *Avīci*. Of these, *Avīci* is the lowest and most terrible. Each great hell is surrounded on each of its four sides by five minor hells, bringing the total to 168 hells.

The animal kingdom: Buddhism maintains that the animal realm is a woeful plane into which beings are reborn as a result of evil *kamma*. According to the Buddha, human beings who have committed evil may be reborn as animals, and animals may, as a result of some accumulated good *kamma*, be reborn as human beings or even as *devas* ("gods," or "celestial beings") in a heavenly world. Although the animal realm does not involve as much misery as the hell realms, it is included in the woeful planes because the suffering there greatly exceeds the amount of happiness and because it does not provide suitable conditions for the performance of meritorious deeds.

The sphere of *petas*: The word *peta*, often translated as "hungry ghost," refers to a class of beings who are tormented by intense hunger and thirst as well as other afflictions from which they cannot find relief. The *petas* have no world of their own. They live in the same world as human beings — in forests, bogs, cemeteries, etc. — though they remain invisible to human beings except when they display themselves or are perceived by those with the divine eye.

The host of *asuras*: The word *asura*, often translated "titan," is used to refer to various classes of beings. As a realm within the woeful plane, the commentators identify the *asuras* with a group of tormented spirits similar to the *petas*. These *asuras* are to be distinguished from the *asuras* that combat the gods of the *Tāvatiṁsa* heaven, who are included among the *Tāvatiṁsa* gods.

§6. The Sensory Blissful Plane (*kāmasugatibhūmi*)

Manussā, cātummahārājikā, tāvatiṁsā, yāmā, tusitā, nimmānarati, *paranammitavasavattī, cā ti kāmasugatibhūmi sattavidhā hoti.*

Sā pan'āyaṁ ekādasavidhāpi kāmāvacarabhūmicc'eva sankhaṁ gacchati.

The sensory blissful plane is sevenfold, namely:

1. *The human realm;*
2. *The realm of the four great kings;*

3. *The realm of the thirty-three gods;*
4. *The realm of the yāma gods;*
5. *The delightful realm;*
6. *The realm of the gods who rejoice in (their own) creation; and*
7. *The realm of the gods who lord over the creation of others.*

These seven realms constitute the sense-sphere plane.

Guide to §5

The human realm: The word *manussa*, "human," literally means "those who have sharp or developed minds." Since the human mind is very sharp, this makes man much more capable of weighty moral and immoral action than any other class of living beings. A human being is capable of development up to Buddhahood, on the one hand, and of such heinous crimes as matricide and patricide, on the other. The human realm is a mixture of both pain and pleasure, suffering and happiness, but, because it offers the opportunity for attaining the highest happiness, it is considered a blissful realm.

The realm of the four great kings: The next six realms are the sense-sphere heavens ("celestial realms"), the abodes of the *devas*, or gods ("celestial beings"). These planes involve a longer life-span than the human world and a richer variety of sensory pleasures, which, however, are inevitably impermanent.

The *cātummahārājikā* heaven, the realm of the four great kings, has four divisions corresponding to the four directions. Each is ruled over by its own guardian deity and inhabited by a different class of demigods. To the east, the divine king Dhataraṭṭha rules over the *gandhabbas*, the celestial musicians; to the south, Virūḷhaka presides over the *kumbhaṇḍas*, the gnomic caretakers of forests, mountains, and hidden treasures; in the western region, the divinity Virūpakkha rules over the *nāgas*, demigods in the form of dragons; and in the north, reigns Vessavaṇa, the ruler of the *yakkhas*, or spirits.

The realm of the thirty-three gods: This heaven, Tāvatiṁsa, is so named because, according to legend, a group of thirty-three noble-minded men who dedicated their lives to the welfare of others were reborn here as the presiding deity and his thirty-two assistants. The chief of this realm is Sakka, also known as Indra, who resides in the Vejayanta Palace in the realm's capital city, Sudassana.

The realm of the *yāma* gods, etc.: Each of these heavens is depicted in the celestial hierarchy as situated above its predecessor. The heaven of the *yāma* gods is the realm of great happiness presided over by their ruler, the great king Suyāma, or Yāma. *Tusita*, the delightful realm, is the abode of a Bodhisatta in his last existence before attaining Buddhahood. The gods in the Nimmānarati heaven have the power to create objects of sensory enjoyment by thought, in accordance with their desires. The gods of

the Paranimmitavasavatti realm cannot create such objects themselves, but they control the objects of enjoyment created for their own use by their attendants.

§6. The Fine-Material-Sphere Plane (*rūpāvacarabhūmi*)

Brahmapārisajjā, brahmapurohitā, mahābrahmā cā ti paṭhamajjhānabhūmi.

Parittābhā, appamāṇābhā, ābhassarā cā ti dutiyajjhānabhūmi.

Parittasubhā, appamāṇasubhā, subhakiṇhā cā ti tatiyajjhānabhūmi.

Vehapphalā, asaññasattā, suddhāvāsā cā ti catutthajjhānabhūmi ti rūpāvacarabhūmi soḷasavidhā hoti.

Avihā, atappā, sudassā, sudassī, akaniṭṭhā cā ti suddhāvāsabhūmi pañcavidhā hoti.

The fine-material-sphere plane is sixteenfold, namely:

1. *The first jhāna plane; (i) the realm of Brahmā's Retinue; (ii) the realm of Brahmā's Ministers; and (iii) the Mahābrahmā realm.*
2. *The second jhāna plane: (iv) the realm of Minor Luster; (v) the realm of Infinite Luster; and (vi) the realm of Radiant Luster;*
3. *The third jhāna plane: (vii) the realm of Minor Aura; (viii) the realm of Infinite Aura; and (ix) the realm of Steady Aura;*
4. *The fourth jhāna plane: (x) the realm of Great Reward; (xi) the realm of Non-percipient Beings; and the Pure Abodes:*

The Pure Abodes are fivefold: (xii) the Durable Realm; (xiii) the Serene Realm; (xix) the Beautiful Realm; (xv) the Clear-sighted Realm; and (xvi) the Highest Realm.

Guide to §6

The fine-material-sphere plane is sixteenfold: The fine-material-sphere plane is the realm of rebirth for those who have developed, during their life, one or another of the fine-material *jhānas* and, at the time of death, still possess that *jhāna* in the sense that they still have potential access to it, not having lost it owing to negligence and obsession by obstructive states. This plane is divided into four tiers in accordance with the four *jhānas* of the Suttanta system. In the Suttas, only four *jhānas* are mentioned, as the transition from the first to the second *jhāna* takes place by the simultaneous abandoning of initial application (*vitakka*) and sustained application (*vicāra*). Thus, the second-*jhāna* plane of existence corresponds to the second and third *jhānas* of the Abhidhamma system, the third-*jhāna* plane to the fourth *jhāna*, and the fourth-*jhāna* plane to the fifth *jhāna*.

Each of the four *jhāna* planes is divided into three realms, except that, in the fourth-*jhāna* plane, the last realm is subdivided into five abodes. The principle according to which rebirth takes place into the *jhāna* realms is explained in §31 below.

The Pure Abodes (*suddhāvāsa*): The Pure Abodes are five realms of rebirth open only to non-returners (*Anāgāmīs*), noble disciples who have attained the third stage of holiness. Those who take rebirth in these abodes never return to the lower realms but attain final deliverance there.

§7. The Immaterial-Sphere Plane (*arūpāvacarabhūmi*)

Ākāsānañcāyatanabhūmi, viññāṇañcāyatanabhūmi, ākiñcaññāyatanabhūmi, n'evasaññān'āsaññāyatanabhūmi cā ti arūpabhūmi catubbidhā hoti.

The immaterial-sphere plane is fourfold, namely:

1. *The realm of Infinite Space;*
2. *The realm of Infinite Consciousness;*
3. *The realm of Nothingness; and*
4. *The realm of Neither-Perception-nor-Non-perception.*

Guide to §7

These are the four planes of rebirth for those who, at the time of death, possess and immaterial meditative attainment. Each immaterial attainment leads to rebirth into the corresponding realm.

§8. By Way of Individuals

Puthujjanā na labbhanti suddhāvāsesu sabbathā
Sotāpannā ca sakadāgāmino cā pi puggalā.
Ariyā n'opalabbhanti asaññāpāyabhūmisu
Sesaṭṭhānesu labbhanti ariyā'nariyā pi ca.

Idam ettha bhūmicatukkaṁ.

In the Pure Abodes, no worldlings, stream-enterers, or once-returners are found in any way.

Noble ones are not found in the non-percipient realm and in the woeful planes. In other planes are found both noble ones and non-noble ones.

Herein, these are the four planes.

The Four Types of Rebirth-Linking (*paṭisandhicatukka*)

§9. Overview

Apāyapaṭisandhi, kāmasugatipaṭisandhi, rūpāvacarapaṭisandhi, arūpūvacarapaṭisandhi cā ti catubbidhā hoti paṭisandhi nāma.

Rebirth-linking is fourfold, namely:

1. *Rebirth-linking in the woeful plane;*
2. *Rebirth-linking in the sensory blissful plane;*
3. *Rebirth-linking in the fine-material sphere; and*
4. *Rebirth-linking in the immaterial sphere.*

§10. Rebirth-linking in the Woeful Planes

Tattha akusalavipāk'opekkhāsahagata-santīraṇaṁ apāya-bhūmiyaṁ okkantikkhaṇe paṭisandhi hutvā tato paraṁ bhavangaṁ pariyosāne cavanaṁ hutvā vocchijjati. Ayam ekā v'āpāyapaṭisandhi nāma.

Therein, the unwholesome-resultant investigating consciousness accompanied by equanimity becomes the rebirth-linking (consciousness) at the moment of descent into the woeful plane. Then, it lapses into the life-continuum, and finally it becomes the death (consciousness) and is cut off. This is the one single woeful rebirth-linking.

§11. Rebirth-Linking in the Sensory Blissful Plane

Kusalavipāk'opekkhāsahagata-santīraṇaṁ pana kāmasugatiyaṁ manussānañ c'eva jaccandhādihīnasattānaṁ bhummassitānañ ca vinipātikāsurānaṁ paṭisandhi-bhavanga-cutivasena pavattati.

Mahāvipākāni pan'aṭṭha sabbatthā pi kāmasugatiyaṁ paṭisandhi-bhavanga-cutivasena pavattanti.

Imā nava kāmasugatipaṭisandhiyo nāma.

Sā pan'āyaṁ dasavidhā pi kāmāvacarapaṭisandhicc'eva sankhaṁ gacchati.

The wholesome-resultant investigating consciousness accompanied by equanimity occurs as the rebirth-linking, life-continuum and death (consciousness) of deformed human beings of the sensory blissful plane, such as those born blind, etc., as well as (some) earth-bound (deities) and of (some) fallen asuras.

The eight great resultants act as the rebirth-linking, life-continuum, and death (consciousness) everywhere in the sensory blissful plane.

These nine comprise rebirth-linking in the sensory blissful plane.

The (foregoing) ten modes are reckoned as sense-sphere rebirth-linking.

Guide to §§10—11

For a detailed explanation of the types of consciousness that perform the functions of rebirth-linking, life-continuum, and death, see Chapter 3, §9.

Such as those born blind, etc.: The "etc." (*ādi*) here is intended to include those born deaf, mute, mentally retarded, mentally deranged, and also those born as eunuchs, hermaphrodites, and sexually indeterminate. The commentators explain that the expression "born blind" refers to one whose rebirth-consciousness is produced by a *kamma* that, owing to deficiency of merit, is incapable of generating eyes with the capacity for vision. The expression does not apply to those who emerge from the womb blind because of some accident or illness incurred during the stay in the womb, for blindness under such circumstances may occur also to those with a double- or triple-rooted rebirth consciousness. The same principle applies to those born deaf, etc. In all such cases, the rebirth consciousness is invariably rootless only when the defect is already inherent in the *kamma* that generates rebirth.

(Some) earth-bound (deities): Buddhist cosmology recognizes a class of deities who do not dwell in the heavenly realms but in proximity to the earth, in remote regions such as forests, mountains, and shrines. These beings are called earth-gods (*bhumma-deva*). While the more powerful deities in this class may possess double- or triple-rooted types of rebirth consciousness, they are often accompanied by retinues that may include deities of defective merit who manage to maintain their lives with difficulty. It is these, according to Ledi Sayādaw, that are intended here as earth-bound deities reborn with a rootless rebirth consciousness.

And (some) fallen *asuras*: These beings are said to dwell in villages or in the vicinity of villages living off the remains of food discarded by the residents. They also haunt or oppress human beings when they fail to obtain food.

The (foregoing) ten modes: The ten modes of sense-sphere rebirth-linking are obtained by way of ten types of consciousness that perform the function of rebirth-linking in the sense sphere.

§12. Sensory Plane Life-Spans

Tesu catunnaṁ apāyānaṁ manussānaṁ vinipātikāsurānañ ca āyuppamāṇagaṇanāya niyamo natthi.

Cātummahārājikānaṁ pana devānaṁ dibbāni pañcavassasatāni āyuppamāṇaṁ. Manussagaṇanāya navutivassasatasahassappamāṇaṁ hoti.

Tato catugguṇaṁ tāvatiṁsānaṁ, tato catugguṇaṁ yāmānaṁ, tato catugguṇaṁ tusitānaṁ, tato catugguṇaṁ nimmānaratīnaṁ, tato catugguṇaṁ paranimmitavasavattīnaṁ devānaṁ āyuppamāṇaṁ.

Navasatañ c'ekavīsa vassānaṁ koṭiyo tathā
Vassasatasahassāni saṭṭhi ca vasavattisu.

There is no definite limit to the duration of life of beings in the four woeful planes, or among humans and fallen asuras.

The life-span of gods of the realm of the four great kings is five hundred celestial years, that is, according to human reckoning, 9,000,000 years.

The life-span of the thirty-three gods is four times this amount. The life-span of the yāma gods is four times that of the thirty-three. Four times that amount is the life-span of the delightful gods. Four times that amount is the life-span of the gods who rejoice in their creations. Four times that amount is the life-span of the gods who lord over the creation of others.

In the plane of gods who lord over others' creations, the life-span, according to human reckoning, is nine-hundred twenty-one koṭis of years plus sixty-hundred-thousand years (9,216,000,000).

Guide to §12

There is no definite limit: In the four planes of woe, the life-span is highly variable, depending on the potency of the evil *kamma* that produces rebirth there. Thus, in the hells, some undergo torment only for a few days and then pass on to rebirth elsewhere, while others must endure torment for millions of years. In the human realm, too, the life-span can vary from minutes to over a hundred years. Further, according to Buddhist cosmology, the average span of human life also varies over time, ranging between a minimum of ten years and a maximum of many thousands of years.

Celestial years: The *Vibhanga* (§1023) states that one celestial day (CD) in the *Cātunnāhārājika* heaven equals fifty human years (HY); thirty such days amount to one celestial month; twelve such months constitute one celestial year (CY). In the *Tāvatiṁsa* heaven, one celestial day equals one hundred human years; in the *Yāma* heaven, two hundred human years; and so on, doubling in each higher heaven.

§13. Rebirth-Linking in the Fine-Material Sphere

Paṭhamajjhānavipākaṁ paṭhamajjhāna bhūmiyaṁ paṭisandhi-bhavanga-cutivasena pavattati.

Tathā dutiyajjhānavipākaṁ tatiyajjhānavipākañ ca dutiyaj-jhānabhūmiaṁ, catutthajjhānavipākaṁ tatiyajjhānabhūmiyaṁ, pañca-majjhānavipākaṁ catutthajjhānabhūmiyaṁ. Asaññasattānaṁ pana rūpam eva paṭisandhi hoti. Tathā tato paraṁ pavattiyaṁ cavanakāle ca rūpam eva pavattitvā nirujjhati.

Imā cha rūpāvacarapaṭisandhiyo nāma.

The first jhāna resultant occurs in the first jhāna plane as the rebirth-linking, life-continuum, and death (consciousness); similarly, the second jhāna resultant and the third jhāna resultant (occur thus) in the second jhāna plane; the fourth jhāna resultant in the third jhāna plane; the fifth jhāna resultant in the fourth jhāna plane. But for non-percipient beings, material form itself occurs as rebirth-linking. Similarly thereafter, during the course of existence and at the moment of death, only material form exists and perishes.

These are the six modes of rebirth-linking in the fine-material sphere.

§14. Life-Spans in the Fine-Material Sphere

Tesu brahmapārisajjānaṁ devānaṁ kappassa tatiyo bhāgo āyuppamāṇaṁ. Brahmapurohitānaṁ upaḍḍhakappo, mahābrahmānaṁ eko kappo, parittābhānaṁ dve kappāni, appamāṇābhānaṁ cattāri kappāni, ābhassarānaṁ aṭṭha kappāni, parittasubhānaṁ soḷasa kappāni, appamāṇasubhānaṁ dvatiṁsa kappāni, subhakiṇhānaṁ catusaṭṭhi kappāni, vehapphalānaṁ asaññasattānañ ca pañcakappasatāni, avihānaṁ kappasahassāni, atappānaṁ dve kappasahassāni, sudassānaṁ cattāri kappasahassāni, sudassīnaṁ aṭṭha kappasahassāni, akaniṭṭhānaṁ soḷasa kappasahassāni āyuppamānaṁ.

Among these, the life-span of the gods of Brahmā's realm is one-third of an eon; of Brahmā's Ministers, half an eon; of Mahā Brahmās, one eon; of the gods of Minor Luster, two eons; of Infinite Luster, four eons; of Radiant Luster, eight eons; of Minor Aura,

sixteen eons; of Infinite Aura, thirty-two eons; of Steady Aura, sixty-four eons; of Great Reward and Non-percipient Beings, five hundred eons; of Durable Gods, one thousand eons; of Serene Gods, two thousand eons; of Beautiful Gods, four thousand eons; of Clear-sighted Gods, eight thousand eons; of the Highest Gods, sixteen thousand eons.

Guide to §14

An eon (*kappa*): The Buddhist texts speak of three kinds of eons — an interim eon, an incalculable eon, and a great eon. An interim eon (*antarakappa*) is the period of time required for the life-span of human beings to rise from ten years to the maximum of many thousands of years and then fall back to ten years. Twenty such interim eons equal one incalculable eon (*asankheyyakappa*), and four incalculable eons constitute one great eon (*mahākappa*). The length of a great eon is said by the Buddha to be longer than the time it would take for a man to wear away a mountain of solid granite one *yojana* (about seven miles) high and wide by stroking it once every hundred years with a silk cloth (cf. *Saṁyutta Nikāya* 15:5/ii, 181—182).

According to the commentaries, the eon referred to in the figures on the life-spans in the first-*jhāna* plane is the *asankheyyakappa*, while the eon referred to from the gods of Minor Luster up through the higher planes is the *mahākappa*.[90]

§15. Rebirth-Linking in the Immaterial Sphere

Paṭham'āruppādivipākāni paṭhamāruppādibhūmisu yathākkamaṁ paṭisandhi-bhavanga-cutivasena pavattanti. Imā catasso āruppapaṭi-sandhiyo nāma.

The first immaterial resultant occurs as the rebirth-linking, life-continuum, and death (consciousness) in the first immaterial plane, and the others occur in the same functions in their respective planes. These are the four modes of rebirth-linking in the immaterial sphere.

§16. Life-Spans in the Immaterial Sphere

Tesu pana ākāsānañcāyatanūpagānaṁ devānaṁ vīsati kappa-

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[90] Though the logic of the temporal sequence seems to imply that, in the case of the Brahmā realms, too, the *mahākappa* is intended, the commentators base their interpretation upon another tradition (derived from the Suttas), which holds that the periodic destruction of the world by fire extends through the realm of *Mahā Brahmās*. Since this destruction takes place at the end of one *asankheyyakappa* within the *mahākappa*, the conclusion follows that the *Mahā Brahmās* cannot live longer than a single *asankheyyakappa*. The sources for this other tradition are *Dīgha Nikāya* 1/i, 17—18, and *Dīgha Nikāya* 27/iii, 84—85.

sahassāni āyuppamāṇaṁ. Viññāṇañcāyatanūpagānaṁ devānaṁ cattāḷīsa kappasahassāni, ākiñcaññāyatanūpagānaṁ devānaṁ saṭṭhi kappasahasa-sāni, n'evasaññānāsaññāyatanūpagānaṁ devānaṁ caturāsīti kappa-sahassāni āyuppamāṇaṁ.

Among them, the life-span of gods who have attained to the realm of Infinite Space is twenty thousand eons; of those who have attained to the realm of Infinite Consciousness, forty thousand eons; of those who have attained to the realm of Nothingness, sixty thousand eons; of those who have attained to the realm of Neither-Perception-nor-Non-perception, eighty-four thousand eons.

§17. Summary

Paṭisandhi bhavangañ ca tathā cavanamānasaṁ
Ekam eva tath'ev'ekavisayañ c'ekajātiyaṁ.

Idam ettha paṭisandhictukkaṁ.

The rebirth-linking consciousness, life-continuum consciousness, and the death consciousness in one (particular) birth are similar and have an identical object.

Herein, these are the four types of rebirth-linking.

Four Types of *Kamma* (*kammacatukkaṁ*)

§18. By Way of Function

Janakaṁ, upatthambakaṁ, upapīḷakaṁ, upaghātakañ cā ti kicca-vasena.

1. With respect to function, there are four kinds of kamma, namely:

(i) Productive kamma;
(ii) Supportive kamma;
(iii) Obstructive kamma; and
(iv) Destructive kamma.

Guide to §18

Four types of *kamma*: The Pāḷi term *kammacatukka*, the name of this section, means "a fourfold division of *kamma*." This section will actually introduce four fourfold divisions, in all sixteen types of *kamma* obtained by applying four different methods of analysis.

The word *kamma* comes from the root *kar*- "to act, to perform, to make, to do" and means literally "action" or "deed," but, in the Buddha's teaching, it refers exclusively to volitional action. From a technical standpoint, *kamma* denotes wholesome (*kusala*) or unwholesome (*akusala*) volition (*cetanā*), volition being the factor responsible for action. Thus, the Buddha declares: "It is volition, monks, that I call *kamma*, for having willed, one performs an action through body, speech, or mind" (*Anguttara Nikāya* 6:63/iii, 415). All volitional action, except that of a Buddha or an Arahant, constitutes *kamma*. Buddhas and Arahants do not accumulate *kamma*, since they have eradicated ignorance (*avijjā*) and craving (*taṇhā*), the roots of *kamma*. Nevertheless, even Buddhas and Arahants are bound to experience the ripening of their past *kamma* as long as their psychophysical personality persists, that is, until they pass away.

The law of *kamma* (*kammaniyāma*) is self-subsistent in its operation, ensuring that willed deeds produce their effects in accordance with their ethical quality just as surely as seeds bear fruit in accordance with their species. The direct products of *kamma* are the resultant (*vipāka*) states of consciousness and mental factors that arise when *kamma* finds the right conditions to ripen. *Kamma* also produces a distinct type of matter in the organic bodies of living beings, called "materiality originating from *kamma*" (*kammasamuṭṭhānarūpa* — see Chapter 6, §10).

With respect to function: *Kammas* perform different functions (*kicca*), of which four are mentioned here. Any *kamma*, under different circumstances, can perform any or several of these functions.

Productive (*janaka*) *kamma*: Productive *kamma* is wholesome or unwholesome volition that produces resultant mental states and *kamma*-born materiality, both at the moment of rebirth-linking and during the course of existence. At the moment of conception, productive *kamma* generates the rebirth-linking consciousness and the *kamma*-born types of materiality constituting the physical body of the new being. During the course of existence, it produces other resultant *cittas*, and the continuities of *kamma*-born materiality, such as the sense faculties, sexual determination, and the heart-base. Only a *kamma* that has attained the status of a full course of action (see §22 below) can perform the function of producing rebirth-linking, but all wholesome and unwholesome *kammas* without exception can produce results during the course of existence.

Supportive (*upatthambaka*) *kamma*: Supportive *kamma* is *kamma* that does not gain an opportunity to produce its own result, but which, when some other *kamma* is exercising a productive function, supports it either by enabling it to produce its pleasant

or painful results over an extended time without obstruction or by reinforcing the continuum of aggregates produced by another *kamma*. For example, when, through the productive function of wholesome *kamma*, one is reborn as a human being, supportive *kamma* may contribute to the extension of one's life-span and ensure that one is healthy and well provided with the necessities of life. When an unwholesome *kamma* has exercised its productive function by causing a painful disease, other unwholesome *kamma* may support it by preventing medicines from working effectively, thereby prolonging the disease. When a being has been reborn as an animal through the productive force of unwholesome *kamma*, supportive *kamma* may facilitate the ripening of more unwholesome *kamma* productive of painful results and may also lead to an extension of the life-span so that the continuity of unwholesome resultants will endure long.

Obstructive (*upapīḷaka*) *kamma*: Obstructive *kamma* cannot produce its own result, but, nevertheless, it obstructs and frustrates some other *kamma*, countering its efficacy or shortening the duration of its pleasant or painful results. Even though a productive *kamma* may be strong at the time it is accumulated, an obstructive *kamma* directly opposed to it may counteract it so that it becomes impaired when producing its results. For example, a wholesome *kamma* tending to produce rebirth in a superior plane of existence may be impeded by an obstructive *kamma* so that it generates rebirth in a lower plane. A *kamma* tending to produce rebirth among high families may produce rebirth among low families; *kamma* tending to longevity may tend towards shortness of life; *kamma* tending to produce beauty may produce unattractive appearance; etc. In the opposite way, an unwholesome *kamma* tending to produce rebirth in the great hells may be counteracted by an obstructive wholesome *kamma* and produce rebirth in the minor hells or among the *petas*.

During the course of existence, many instances may be found of the operation of obstructive *kamma*. For example, in the human realm, such *kamma* will obstruct the continuum of aggregates produced by *kamma*, facilitating the maturation of *kamma* that results in suffering and causing failures in regard to property and wealth or family and friends, etc. In the lower realms, obstructive *kamma* may counteract the rebirth-producing *kamma*, contributing to occasions of ease and happiness.

Destructive (*upaghātaka*) *kamma*: Destructive *kamma* is wholesome or unwholesome *kamma* that supplants other weaker *kamma*, prevents it from ripening, and produces instead its own result. For example, somebody born as a human being may, through his productive *kamma*, have been originally destined for a long life-span, but a destructive *kamma* may arise and bring about a premature death. At the time of death, at first a sign of a bad destination may appear by the power of an evil *kamma*, heralding a bad rebirth, but then a good *kamma* may emerge, expel the bad *kamma*, and, having caused the sign of a good destination to appear, produce rebirth in a celestial realm. On the other hand, a bad *kamma* may suddenly arise, cut off the productive potential of a good *kamma*, and generate rebirth in a woeful realm. According to Ledi Sayādaw,

destructive *kamma* can also be responsible for cutting off the efficacy of any of the sense faculties — the eye, ear, etc. —, causing blindness, deafness, etc., and can also cause sexual mutation.

The *Vibhāvinī-Ṭīkā* distinguishes between productive *kamma* and destructive *kamma* on the ground that productive *kamma* produces its result without cutting off the result of some other *kamma*, while destructive *kamma* does so after cutting off the result of another *kamma*. But other teachers cited by the *Vibhāvinī-Ṭīkā* hold that destructive *kamma* does not produce its own result at all; it completely cuts off the result of the other *kamma*, giving still a third *kamma* the opportunity to ripen.

Ledi Sayādaw gives the example of intentional killing to illustrate how one *kamma* may exercise all four functions. When one person takes another's life, as long as the volition of killing does not get the opportunity to ripen, it exercises any function among the other three functions: it may support the ripening of other unwholesome *kamma*, or obstruct the ripening of wholesome *kamma*, or cut off entirely the efficacy of wholesome *kamma*. When the act of killing gains the opportunity to ripen, then each volition involved in the act has the power to produce one rebirth in the woeful planes; thereafter, such volition has no more power to produce rebirth-linking. However, such *kamma* can continue to exercise the other three functions, as well as the function of producing results during the course of existence, even for a hundred thousand eons or more into the future.

§19. By Order of Ripening

Garukaṁ, āsannaṁ, āciṇṇaṁ, kaṭattā kammañ cā ti pākadāna-pariyāyena.

2. *With respect to the order in which the effect of kamma takes place, there are four kinds of kamma, namely:*

   (i) Weighty kamma;
   (ii) Death-proximate kamma;
   (iii) Habitual kamma; and
   (iv) Reserve kamma.

Guide to §19

The order in which the effect of *kamma* takes place: This section concerns the order of precedence among different *kammas* in taking on the role of generating rebirth-linking in the next existence.

Weighty (*garuka*) *kamma*: Weighty *kamma* is of such powerful moral weight that it cannot be replaced by any other *kamma* as the determinant of rebirth. On the wholesome side, this *kamma* is the attainment of the *jhānas*. On the unwholesome side, it is the five heinous crimes, together with a fixed wrong view that denies the basis for morality. The five heinous crimes (*ānantariyakamma*) are: parricide, matricide, the murder of an Arahant, the wounding of a Buddha, and maliciously creating a schism in the *Sangha*. If someone were to develop the *jhānas* and later were to commit one of the heinous crimes, his good *kamma* would be obliterated by the evil deed, and the latter would generate rebirth into a state of misery. For example, the Buddha's ambitious cousin Devadatta lost his psychic powers and was reborn in hell for wounding the Buddha and causing a schism in the *Sangha*. But, if someone were first to commit one of the heinous crimes, he could not later reach a sublime or supramundane attainment, because the evil *kamma* would create an insurmountable obstruction. Thus, King Ajātasattu, while listening to the Buddha speak the Sāmaññaphala Sutta, the Discourse on the Fruits of Recluseship, had all the other conditions for reaching stream-entry; but, because he had killed his father, King Bimbisāra, he could not attain the path and fruit.

Death-proximate (*āsanna*) *kamma*: Death-proximate *kamma* is a potent *kamma* remembered or done shortly before death, that is, immediately prior to the last *javana* process. If a person of bad character remembers a good deed he has done, or performs a good deed just before dying, he may receive a fortunate rebirth; and, conversely, if a good person dwells on an evil deed done earlier, or performs an evil deed just before dying, he may undergo an unhappy rebirth. For this reason, in Buddhist countries, it is customary to remind a dying person of his good deeds or to urge him to arouse good thoughts during the last moments of his life.

When there is no weighty *kamma* and a potent death-proximate *kamma* is performed, this *kamma* will generally take on the role of generating rebirth. This does not mean that a person will escape the fruits of the other good or bad deeds he has committed during the course of life. When they meet with conditions, these *kammas* too will produce their due results.

Habitual (*āciṇṇa*) *kamma*: Habitual *kamma* is a deed that one habitually performs, either good or bad. In the absence of weighty *kamma* and a potent death-proximate *kamma*, this type of *kamma* generally assumes the rebirth-generative function.

Reserve (*kaṭattā*) *kamma*: Reserve *kamma* is any other deed, not included in the three aforementioned categories, which is potent enough to take on the role of generating rebirth. This type of *kamma* becomes operative when there is no *kamma* of the other three types to exercise this function.

§20. By Time of Ripening

Diṭṭhadhammavedanīyaṁ, upapajjavedanīyaṁ, aparāpa-riyavedanīyaṁ, ahosikammañ cā ti pākakālavasena cattāri kammāni nāma.

3. *With respect to the time of taking effect, there are four kinds of kamma, namely:*

- *(i) Immediately effective kamma;*
- *(ii) Subsequently effective kamma;*
- *(iii) Indefinitely effective kamma; and*
- *(iv) Defunct kamma.*

Guide to §20

Immediately effective (*diṭṭhadhammavedanīya*) *kamma*: Immediately effective *kamma* is *kamma* that, if it is to ripen, must yield its results in the same existence in which it is performed; otherwise, if it does not meet the opportunity to ripen in the same existence, it becomes defunct. According to the Abhidhamma, of the seven *javanas* in a *javana* process, the first *javana* moment, being the weakest of all, generates immediately effective *kamma*.

Subsequently effective (*upapajjavedanīya*) *kamma*: Subsequently effective *kamma* is *kamma* that, if it is to ripen, must yield its results in the existence immediately following that in which it is performed; otherwise, it becomes defunct. This type of *kamma* is generated by the last *javana* moment in a *javana* process, which is the second weakest in the series.

Indefinitely effective (*aparāpariyavedanīya*) *kamma*: Indefinitely effective *kamma* is *kamma* that can ripen at any time from the second future existence onwards, whenever it gains an opportunity to produce results. This *kamma*, generated by the five intermediate *javana* moments of a cognitive process, never becomes defunct as long as the round of rebirths continues. No one, not even a Buddha or an Arahant, is exempt from experiencing the results of indefinitely effective *kamma*.

Defunct (*ahosi*) *kamma*: This term does not designate a special class of *kamma*, but applies to *kamma* that was due to ripen in either the present existence or in the next existence but did not meet the conditions conducive to its maturation. In the case of Arahants, all their accumulated *kamma* from the past that was due to ripen in future lives becomes defunct with their final passing away.

§21. By Place of Ripening

Tathā akusalaṁ, kāmāvacarakusalaṁ, rūpāvacarakusalaṁ, arūpāvacarakusalañ cā ti pākaṭṭhānavasena.

4. With respect to the place in which the effect takes place, there are four kinds of kamma, namely:

(i) Unwholesome kamma;
(ii) Wholesome kamma pertaining to the sense-sphere;
(iii) Wholesome kamma pertaining to the fine-material sphere; and
(iv) Wholesome kamma pertaining to the immaterial sphere.

Unwholesome and Wholesome *Kamma*

§22. Unwholesome *Kamma*

Tattha akusalaṁ kāyakammaṁ, vacīkammaṁ, manokammañ cā ti kammadvāravasena tividhaṁ hoti.

Of them, unwholesome kamma is threefold according to the doors of action, namely: bodily action, verbal action, and mental action.

Kathaṁ? Pāṇātipāto, adinnādānaṁ, kāmesu micchācāro cā ti kāyaviññattisankhāte kāyadvāre bāhullavuttito kāyakammaṁ nāma.

How? Killing, stealing, and sexual misconduct are bodily actions generally occurring through the door of the body, known as "bodily intimation."

Musāvādo, pisuṇavācā, pharusavācā, samphappalāpo cā ti vacīviññattisankhāte vacīdvāre bāhullavuttito vacīkammaṁ nāma.

False speech, slandering, harsh speech, and frivolous talk are verbal actions generally occurring through the door of speech, known as "vocal intimation."

Abhijjhā, vyāpādo, micchādiṭṭhi cā ti aññatrā pi viññattiyā manasmiṁ yeva bāhullavuttito manokammaṁ nāma.

Covetousness, ill will, and wrong view are mental actions generally occurring only in the mind without (bodily or vocal) intimation.

Guide to §22

The above passage enumerates the ten unwholesome courses of action (*akusala-kammapatha*). As shown, three are bodily, four are verbal, and three are purely mental. The first seven courses are identified with the volition initiating an effort to accomplish the respective action. Such volition is an unwholesome *kamma* regardless of whether or not it completes the action, but, if it does reach completion of the action and achieves its aim (for example, the death of the intended victim, the appropriation of another's property, etc.), then it becomes a full course of action. The characteristic of a full course of action is being a *kamma* with the potency to take on the rebirth-generating role.[91]

Generally occurring through the door of the body (*kāyadvāra*): In relation to action, the doors (*dvāra*) are the media through which *kamma* is performed. The door of the body intimation (*kāyaviññatti*), a type of mind-produced material phenomenon by which a person expresses, through the medium of the body, a volition arisen in the mind (see Chapter 6, §4). The expression "generally occurring" (*bāhullavuttito*) is used because such actions as killing and stealing can also be done by speech, that is, by command, yet, even in such cases, these actions are still considered bodily *kamma*.

The door of speech (*vacīdvāra*): Similarly, the door of speech denotes vocal intimation (*vacīviññatti*), the mind-originated material phenomenon by means of which volition is expressed verbally (see Chapter 6, §4). Though such actions as false speech, etc., may also be done bodily, that is, by writing or by hand signals, because their main medium of execution is the door of speech, they are considered verbal *kamma*.

Covetousness, ill will, and wrong view: The last three courses of action generally occur only in the mind, without reaching intentional expression through body or speech. Such action is said to occur through the mind door (*manodvāra*), which here is a collective designation for consciousness in its entirety.

Covetousness (*abhijjhā*): Covetousness is the mental factor of greed, arisen as the wish to acquire another person's property. Even though greed arises for another's property, it does not become a full course of action unless one gives rise to the wish to take possession of that property.

Ill will (*vyāpāda*): Ill will is the mental factor of hatred, which becomes a full course of action when it arises with the wish that another being meets with harm and affliction.

Wrong view (*micchādiṭṭhi*): Wrong view becomes a full course of action when it assumes the form of one of the morally nihilistic views that deny the validity of ethics

[91] For a detailed analysis of the ten course of action, see *Aṭṭhasālinī* 97—102; *Expositor*, pp. 128—135.

and the retributive consequences of action. Three such views are mentioned often in the Sutta Piṭaka:

1. Nihilism (*natthika-diṭṭhi*), which denies the survival of the personality in any form after death, thus negating the moral significance of deeds;
2. The inefficacy of action (*akiriya-diṭṭhi*), which claims that deeds have no efficacy in producing results and thus invalidates moral distinctions; and
3. The acausality view (*ahetuka-diṭṭhi*), which states that there is no cause or condition for the defilement and purification of beings, that beings are defiled and purified by chance, fate, or necessity.[92]

§23. By Way of Roots and Consciousness

Tesu pāṇātipāto pharusavācā vyāpādo ca dosamūlena jāyanti. Kāmesu micchācāro abhijjhā micchādiṭṭhi ca lobhamūlena. Sesāni cattāri pi dvīhi mūlehi sambhavanti. Cittuppādavasena pan'etaṁ akusalaṁ sabbathā pi dvādasavidhaṁ hoti.

Of them, killing, harsh speech, and ill will spring from the root of hatred; sexual misconduct, covetousness, and wrong view from the root of greed; the remaining four arise from the two roots. According to the classes of consciousness, this unwholesome kamma is altogether twelvefold.

Guide to §23

Strictly speaking, ill will is a mode of the root hatred (*dosa*), and covetousness is a mode of the root greed (*lobha*); wrong view is a mode of the *cetasika* wrong view (*diṭṭhi*). These three courses of action are thus identifiable with the corresponding *cetasikas*. The other seven courses of action are identifiable with the *cetasika* of volition (*cetanā*) arisen along with the unwholesome roots. Although instances may be found where, for example, greed may be the underlying motivation for killing, and hatred may be the underling motivation for sexual misconduct, the Abhidhamma holds that the volition that drives the act of cutting off the life faculty of another being is always rooted in hatred, that is, aversion towards the continued existence of the being, while the volition that drives the act of sexual transgression is always rooted in greed, that is, desire to enjoy sexual pleasures with an illicit partner. The volition driving the other four acts — stealing, lying, slandering, and frivolous talk — may be accompanied by either greed or

[92] These three views are found at *Dīgha Nikāya* 2, *Majjhima Nikāya* 60, *Majjhima Nikāya* 76, and elsewhere. For the commentarial analysis, see Bhikkhu Bodhi, *The Discourse on the Fruits of Recluseship* (Buddhist Publication Society, 1989), pp. 69—83.

hatred. All unwholesome courses of action are invariably accompanied by the root delusion (*moha*). Unwholesome *kamma* is also identified with the twelve unwholesome *cittas*. In this case, the *citta* itself, as a composite whole rather than the individual factor of volition, is considered to be the *kamma*.

§24. Wholesome *Kamma* of the Sense Sphere

Kāmāvacarakusalaṁ pi kāyadvāre pavattaṁ kāyakammaṁ, vacīdvāre pavattaṁ vacīkammaṁ, manodvāre pavattaṁ manokammañ cā ti kammadvāravasena tividhaṁ hoti.

Wholesome kamma of the sense sphere is threefold according to the doors of action, namely, bodily action pertaining to the door of the body, verbal action pertaining to the door of speech, and mental action pertaining to the door of the mind.

Tathā dāna-sīla-bhāvanāvasena. Cittuppādavasena pan'etaṁ aṭṭhavidhaṁ hoti.

Similarly, it is threefold as generosity, virtue, and meditation. But it is eightfold according to the classes of consciousness.

Dāna-sīla-bhāvanā-apacāyana-veyyāvacca-pattidāna-pattānu-modana-dhammasavana-dhammadesanā-diṭṭhijjukammavasena dasavidhaṁ hoti.

It is also tenfold as: (1) generosity; (2) virtue; (3) meditation; (4) reverence; (5) service; (6) transference of merit; (7) rejoicing in the merit of others; (8) hearing the Dhamma; (9) teaching the Dhamma; and (10) straightening out one's views.

Tam pan'etaṁ vīsatividham pi kāmāvacarakammam icc'eva sankhaṁ gacchati.

All these twenty kinds (unwholesome and wholesome) are known as "kamma pertaining to the sense sphere."

Guide to §24

According to the doors of action: By way of the door of action, ten courses of wholesome *kamma* are enumerated. The three of body are abstinence from the three unwholesome bodily deeds; the four of speech are abstinence from the four unwholesome verbal deeds; the three of mind are non-covetousness, non-ill will, and right view. In

terms of realities, the first seven are identified as two of the abstinences, that is, the *cetasikas* of right action and right speech, and also as the volitions arisen with those abstinences. The last three are modes of the three wholesome roots, non-greed (*alobha*), non-hatred (*adosa*), and non-delusion (*amoha*).

Similarly, it is threefold, etc.: The threefold and tenfold lists given here are commonly known as "the three and ten bases of meritorious deeds" (*puññakiriyavatthu*). The eight classes of consciousness by which such wholesome *kamma* is created are the eight great wholesome *cittas*.

All these twenty kinds: *Kamma* arising from the twelve unwholesome *cittas* and the eight great wholesome *cittas*.

§25. Wholesome *Kamma* and the Fine-Material Sphere

Rūpāvacarakusalaṁ pana manokammam eva. Tañ ca bhāvanā-mayaṁ appanāppattaṁ jhānangabhedena pañcavidhaṁ hoti.

Wholesome kamma of the fine-material sphere is purely mental action. It consists in meditation that has reached absorption and is fivefold by distinction of the jhāna factors.

§26. Wholesome *Kamma* of the Immaterial Sphere

Tathā arūpāvacarakusalañ ca manokammaṁ. Tam pi bhāva-nāmayaṁ appanāppattaṁ ālambanabhedena catubbidhaṁ hoti.

So too, wholesome kamma of the immaterial sphere is purely mental action. It consists in meditation that has reached absorption and is fourfold by distinction of the object.

Guide to §§25—26

Fivefold by distinction of the *jhāna* factors: This refers to the five fine-material-sphere *jhānas*.

Fourfold by distinction of the object: This refers to the four immaterial sphere attainments.

Results of *Kamma*

§27. Results of Unwholesome *Kamma*

Ettha akusalakammam uddhaccarahitaṁ apāyabhūmiyaṁ paṭisandhiṁ janeti. Pavattiyaṁ pana sabbam pi dvādasavidhaṁ satt'ākusalapākāni sabbatthā kāmaloke rūpaloke ca yathārahaṁ vipaccati.

Herein, unwholesome kamma excluding restlessness produces rebirth-linking in the woeful plane. But, during the course of existence, all twelve (unwholesome classes of consciousness) give effect to the seven unwholesome resultants anywhere in the sensory world or the fine-material world, according to circumstances.

Guide to §27

Unwholesome *kamma* excluding restlessness: The *citta* rooted in delusion and accompanied by restlessness is the weakest of all the unwholesome *cittas*, and, for this reason, it cannot take on the role of generating rebirth. Any of the other eleven unwholesome *cittas* can generate the unwholesome-resultant investigating consciousness that functions as rebirth-linking, *bhavanga*, and death consciousness for the beings reborn in the four woeful realms. All twelve unwholesome *cittas* can generate the seven unwholesome-resultant *cittas* anywhere in the sensory world during the course of existence — the five kinds of sense consciousness and the receiving and investigating consciousnesses. In the fine-material world, they produce only four unwholesome resultants, the threefold sense consciousness of nose, tongue, and body being excluded.

§28. Results of Sense-Sphere Wholesome *Kamma*

Kāmāvacarakusalam pi kāmasugatiyam eva paṭisandhiṁ janeti, tathā pavattiyañ ca mahāvipākāni. Ahetukavipākāni pana aṭṭha pi sabbatthā pi kāmaloke ca yathārahaṁ vipaccati.

Wholesome kamma of the sense sphere produces rebirth-linking in the sensory blissful plane, and, so too, (it produces) the great resultants in the course of existence. But it gives effect to the eight rootless resultants anywhere in the sensory world or the fine-material world, according to circumstances.

Guide to §28

In §§29—30, the author will explain the correlations between each type of wholesome *citta* and the resultants it is capable of producing.

The great resultants occur in four modes: with the three process-freed functions of rebirth-linking, *bhavanga*, and death, and, within the cognitive process, with the function of registration. These resultants ripen only in the sensory world.

The eight rootless resultants are the fivefold sense consciousnesses, receiving consciousness, and the twofold investigating consciousness. The latter can occur within the cognitive process in the role of registration as well, while the one accompanied by equanimity can also function as the rebirth, *bhavanga*, and death consciousness for those of defective birth. All eight rootless resultants ripen in the sensory world, but three types of sense consciousness — of nose, tongue, and body — do not ripen in the fine-material world, as the beings there lack the requisite sense faculties.

§29. Wholesome Results and the Roots

Tatthā pi tihetukam ukkaṭṭhaṁ kusalaṁ tihetukaṁ paṭisandhiṁ datvā pavatte soḷasa vipākāni vipaccati.

Therein, superior wholesome kamma accompanied by three roots produces rebirth-linking similarly accompanied by three roots, and, during the course of existence, it gives effect to sixteen kinds of resultants.

Tihetukam omakaṁ dvihetukam ukkaṭṭhañ ca kusalaṁ dvihetukaṁ paṭisandhiṁ datvā pavatte tihetukarahitāni dvādasa pi vipākāni vipaccati.

Wholesome kamma of an inferior grade accompanied by three roots, and that of a superior grade accompanied by two roots, produces rebirth-linking with two roots and gives effect to twelve kinds of resultants, excluding those with three roots, during the course of existence.

Dvihetukam omakaṁ pana kusalam ahetukam eva paṭisandhiṁ deti. Pavatte ca ahetukavipākān'eva vipaccati.

But wholesome kamma of an inferior grade accompanied by two roots produces rebirth-linking without roots and gives effect to rootless resultants during the course of existence.

Guide to §29

Superior wholesome *kamma*: Wholesome *kamma* is distinguished by way of its capacity to produce results into two grades, the superior and the inferior. The superior grade (*ukkaṭṭha*) of wholesome *kamma* is that done with a mind that has been well cleansed of the defilements (*kilesa*) and is attended with good causes before and after the commission of the deed; for example, giving alms to the virtuous with wealth righteously obtained, while rejoicing before and after the act of giving. The inferior grade (*omaka*) is that done with a mind that, before and after the performance of the wholesome deed, is tainted by such defiled states as self-exaltation, the disparagement of others, and subsequent regret.

Rebirth-linking … accompanied by three roots, etc.: This occurs by way of the four great resultants accompanied by knowledge. The sixteen resultants that arise in the course of existence are the eight that are rootless and the eight great resultants.

Twelve kinds of resultants: Excluding the four great resultants accompanied by knowledge.

Rebirth-linking without roots: The wholesome-resultant investigating consciousness accompanied by equanimity.

§30. An Alternative View

Asankhāraṁ sasankhāravipākāni na paccati
Sasankhāram asankhāravipākānī ti kecana.
Tesaṁ dvādasapākāni das'aṭṭha ca yathākkamaṁ
Yathāvuttānusārena yathāsambhavam uddise.

Some (teachers) say that unprompted (states of consciousness) do not produce prompted resultants, and prompted (states of consciousness) do not produce unprompted resultants.

According to them, as stated above, the arising of the resultants should be set forth in due order as twelve, ten, and eight.

Guide to §30

Some teachers say: The view on resultants stated in §29 was advanced by the ancient master Tipiṭaka Cūḷanāga Thera and is the prevalent opinion among teachers of the Abhidhamma. In §30, the author states an alternative view held by the teachers of the

school of Mahā Dhammarakkhita Thera, an Abhidhamma master at the ancient Moravāpi Monastery in Śri Lanka.

Twelve, ten, and eight: On this view, both at rebirth and during the course of existence, unprompted wholesome *cittas* produce only unprompted resultants, and prompted wholesome *cittas* produce only prompted resultants. This means that, during life, the superior three-rooted wholesome *cittas* produce only twelve resultants each, the eight rootless resultants and either the four unprompted or the four prompted resultants, corresponding to their own nature as unprompted or prompted. The wholesome *cittas* of the second grade produce ten resultants each, the eight rootless resultants and either the two unprompted or the two prompted two-rooted resultants, again corresponding to their own nature as unprompted or prompted. As in the prevalent view, so in this view too, the weakest grade of wholesome *cittas* produce only rootless rebirth-linking and only eight rootless resultants during the course of existence.

§31. Results of Fine-Material-Sphere Wholesome *Kamma*

Rūpāvacarakusalaṁ pana paṭhamajjhānaṁ parittaṁ bhāvetvā brahmapārisajjesu uppajjanti. Tad eva majjhimaṁ bhāvetvā brahma-purohitesu, paṇītaṁ bhāvetvā mahābrahmesu.

As regards wholesome kamma of the fine-material sphere, those who develop the first jhāna to a limited degree are reborn into Brahmā's Retinue. Developing the same to a medium degree, they are reborn among Brahmā's Ministers. Developing it to a superior degree, they are reborn among the Mahā Brahmās.

Tathā dutiyajjhānaṁ tatiyajjhānañ cā parittaṁ bhāvetvā parittābhesu; majjhimaṁ bhāvetvā appamāṇābhesu; paṇītaṁ bhāvetvā ābhassaresu.

Similarly, developing the second jhāna and the third jhāna to a limited degree, they are reborn among the gods of Minor Luster. Developing them to a medium degree, they are reborn among the gods of Infinite Luster. Developing them to a superior degree, they are reborn among the gods of Radiant Luster.

Catutthajjhānaṁ parittaṁ bhāvetvā parittasubhesu; majjhimaṁ bhāvetvā appamāṇasubhesu; paṇītaṁ bhāvetvā subhakiṇhesu.

Developing the fourth jhāna to a limited degree, they are reborn among the gods of Minor Aura. Developing it to a medium degree, they are reborn among the gods of Infinite Aura. Developing it to a superior degree, they are reborn among the gods of Steady Aura.

Pañcamajjhānaṁ bhāvetvā vehapphalesu. Tad eva saññāvirāgaṁ bhāvetvā asaññasattesu. Anāgāmino pana suddhāvāsesu uppajjanti.

Developing the fifth jhāna, they are reborn among the gods of Great Reward. Developing dispassion towards perception, they are reborn among the Non-percipient Beings. But non-returners are reborn in the Pure Abodes.

Guide to §31

Wholesome *kamma* of the fine-material sphere: Each of the five fine-material-sphere *jhānas* produces, as its karmic result, the resultant fine-material-sphere *citta* that is its own exact counterpart. This *citta* is the only resultant produced by the wholesome *jhāna citta* itself. The wholesome *cittas* generated by the preparatory stages of meditation culminating in *jhāna* are sense-sphere wholesome *cittas*, and their results accordingly are sense-sphere resultants, not fine-material resultants. The fine-material-sphere resultant *citta* performs only the three functions of rebirth-linking, *bhavanga*, and death. This means that it occurs only as a process-freed consciousness. It does not occur within the cognitive process, nor does the wholesome *jhāna citta* produce any resultants occurring in the cognitive process. All resultant *cittas* occurring in the cognitive process, with the exception of the supramundane fruits, are sense-sphere resultants.

Each wholesome *jhāna citta* generates rebirth in the fine-material realm that corresponds with its own level. However, the fine-material realms are structured in accordance with the four *jhānas* of the Suttanta system into four broad tiers rather than five, and, thus, the second and third *jhāna cittas* of the Abhidhamma fivefold analysis of *jhāna* both produce rebirth into the fine-material realms corresponding to the second *jhāna* of the Suttanta system.

The lower three tiers of the fine-material world each consist of three distinct realms. These realms are the spheres of rebirth for those who develop the corresponding *jhāna* to three degrees of mastery: limited, medium, and superior. The *jhāna citta* itself is not distinguished into different types according to the three degrees of development. The *citta* is defined as a *jhāna citta* of a particular type in terms of the constellation of *cetasikas*, and, for any given *jhāna*, these remain the same no matter whether the *jhāna* is developed to an inferior, middling, or superior degree of mastery. However, the degree of development affects the potency of the *citta* to generate rebirth, and, thus, in each tier, three different realms are found as the objective counterparts of their different potencies. In the case of a meditator who has developed several *jhānas*, the highest one he still possesses at the end of his life is the one that will take on the roll of generating rebirth.

Developing the fifth *jhāna*: The principle according to which this plane is divided differs from that which divides the previous three. In this plane, all worldlings, stream-enterers, and once-returners who develop the fifth *jhāna* in the normal way — whether to a limited, medium, or superior degree — are reborn in the realm of Great

Reward. Some worldlings, however, adopt the attitude that consciousness and perception are the root of all misery, and they develop the fifth *jhāna* conjoined with a strong sense of dispassion towards perception. Because their fifth *jhāna* is permeated by the wish for perception to cease, they are reborn in the realm of Non-percipient Beings. There they exist as mere animate material bodies — the vital nonad (see Chapter 6, §28) — until they pass away and take rebirth elsewhere.

But non-returners are reborn in the Pure Abodes: It is said that their rebirth into these five realms is determined by their predominant spiritual faculty. Non-returners in whom faith (*saddhā*) is the dominant faculty are reborn into the Aviha realm; those in whom energy (*viriya*) is dominant, into the Atappa realm; those in whom mindfulness (*sati*) is dominant, into the Sudassa realm; those in whom concentration (*samādhi*) is dominant, into the Sudassū realm; and those in whom wisdom (*paññā*) is dominant, into the Akaniṭṭha realm. Although none but non-returners are reborn into the Pure Abodes, there is no fixed law holding that all non-returners are reborn there. It may be that the Pure Abodes are open only to non-returners who possess the fifth *jhāna*, while non-returners with a lower *jhāna* attainment will be reborn elsewhere in the fine-material plane. However, all non-returners must be reborn in the fine-material plane because they have eradicated sensory desire (*kāmarāga*), the fetter (*saṁyojana*) that leads to rebirth in the sensory plane.

§32. Results of Immaterial-Sphere Wholesome *Kamma*

Arūpāvacarakusalañ ca yathākkamaṁ bhāvetvā āruppesu uppajjanti.

Developing wholesome kamma of the immaterial sphere, they are reborn in the immaterial planes corresponding (to their attainment).

Guide to §32

That is, one who has developed the base of infinite space and, at the time of death, has not lost it due to negligence and other hindrances, will be reborn into the realm of Infinite Space. Similarly, with respect to the other immaterial attainments; the highest attainment preserved at the time of death will generate rebirth into the corresponding realm.

As in the case of the fine-material-sphere *cittas*, each immaterial-sphere wholesome *citta* produces as its result only its corresponding resultant *citta*, which fulfils only the three functions of rebirth, *bhavanga*, and death in the immaterial realm to which it pertains.

§33. Conclusion

Itthaṁ mahaggataṁ puññaṁ yathābhūmi vavatthitaṁ
Janeti sadisaṁ pākaṁ paṭisandhippavattiyaṁ.

Idam ettha kammacatukkaṁ.

Thus, sublime merit, determined according to planes, produces similar results (both) at rebirth-linking and in the course of existence.

Herein, this is the fourfold kamma.

The Process of Death and Rebirth (*catupaṭisandhikama*)

§34. Four Causes of Death

Āyukkhayena, kammakkhayena, ubhayakkhayena, upacchedaka-kammunā cā ti catudhā maraṇ'uppatti nāma.

The advent of death is fourfold, namely: (1) through the expiration of the life-span; (2) through the expiration of the (productive) karmic force; (3) through the (simultaneous) expiration of both; and (4) through (the intervention of) a destructive kamma.

Guide to §34

The advent of death: Death is formally defined as the cutting off of the life faculty (*jīvitindriya*) included within the limits of a single existence.

Through the expiration of the life-span: This is the kind of death that comes about for the beings in those realms of existence where the life-span is bounded by a definite limit (see §§12, 14, 16). In the human realm too, this should be understood as death in advanced old age due to natural causes. If the productive *kamma* is still not exhausted when death takes place through reaching the maximum age, the karmic force can generate another rebirth on the same plane or on some higher plane, as in the case of the *devas*.

Through the expiration of the (productive) karmic force: This is the kind of death that takes place when the *kamma* generating rebirth expends its force even though the normal life-span is not exhausted and there are otherwise favorable conditions for the

prolongation of life. When both the life-span and the *karmic* force simultaneously come to an end, this is death by the *expiration of both*.

Through (the intervention of) a destructive *kamma*: This is a term for the death that occurs when a powerful destructive *kamma* cuts off the force of the rebirth-generating *kamma* even before the expiration of the life-span (see §18).

The first three types of death are known as "timely death" (*kālamaraṇa*), the last as "untimely death" (*akālamaraṇa*). An oil lamp, for example, may be extinguished due to the exhaustion of the wick, the exhaustion of the oil, the simultaneous exhaustion of both, or some extraneous cause, like a gust of wind.

§35. The Signs at the Time of Death

> *Tathā ca marantānaṁ pana maraṇakāle yathārahaṁ abhimukhī-bhūtaṁ bhavantare paṭisandhijanakaṁ kammaṁ vā taṁkammakaraṇakāle rūpādikam upaladdhapubbam upakaraṇabhūtañ ca kammanimittaṁ vā anantaram uppajjamānabhave upalabhitabbaṁ upabhogabhūtañ ca gatinimittaṁ vā kammabalena channaṁ dvārānaṁ aññatarasmiṁ paccupaṭṭhāti.*

Now, in the case of those who are about to die, at the time of death, one of the following presents itself through any of the six (sense) doors:

1. *A kamma that is to produce rebirth-linking in the next existence, which, according to circumstances, confronts (the dying person); or*
2. *A sign of kamma (kammanimitta), that is, a form, etc., that had been apprehended previously at the time of performing the kamma or something that was instrumental in performing the kamma; or*
3. *A sign of destiny (gatinimitta), that is, (a symbol) to be obtained and experienced in the immediately following existence.*

Guide to §35

For an explanation of the three types of object presented to the mind of the dying individual, see Chapter 3, §17. It should be stressed that this object presents itself to the *javana* process of the dying person, not to the death consciousness itself. The death consciousness (*cuticitta*), the final *citta* in a life term, apprehends the same object grasped by the rebirth consciousness and *bhavanga* of the existence that is about to end. The object of the last *javana* process then serves as the object of the rebirth consciousness and *bhavanga* in the next existence and becomes, in turn, the object of the death consciousness at the end of that existence.

§36. The Mind at the Time of Death

Tato paraṁ tam eva tath'opaṭṭhitaṁ ālambanaṁ ārabbha vipaccamānakakammānurūpaṁ parisuddham upakkiliṭṭhaṁ vā upalabhitabbabhavānurūpaṁ tatth'onataṁ va cittasantānaṁ abhiṇhaṁ pavattati bāhullena. Tam eva vā pana janakabhūtaṁ kammam abhinava-karaṇavasena dvārappattaṁ hoti.

Thereafter, attending to that object thus presented, the stream of consciousness — in accordance with the kamma that is to be matured, whether pure or corrupted, and in conformity with the state into which one is to be reborn — continually flows, inclining mostly towards that state. Or that rebirth-productive kamma presents itself to a sense door in the way of renewing.

Guide to §36

In the way of renewing (*abhinavakaraṇavasena*): That is to say, the *kamma* presenting itself does not appear as a memory image of something that was previously done, but it appears to the mind door as if it were being done at that very moment.

§37. Death and Rebirth-Linking

Paccāsannamaraṇassa tassa vīthicittāvasāne bhavangakkhaye vā cavanavasena paccuppannabhavapariyosānabhūtaṁ cuticittam uppajjitvā nirujjhati. Tasmiṁ niruddhāvasāne tass'ānantaram eva tathāgahitaṁ ālambanam ārabbha savatthukaṁ avatthukam eva vā yathārahaṁ avijjānusayaparikkhittena taṇhānusayamūlakena sankhārena janīyamānaṁ sampayuttehi pariggayhamānaṁ sahajātānam adhiṭṭhāna-bhāvena pubbangamabhūtaṁ bhavantarapaṭisandhānavasena paṭisandhi-sankhātaṁ mānasaṁ uppajjamānam eva patiṭṭhāti bhavantare.

To one who is on the verge of death, either at the end of a cognitive process or at the dissolution of the life-continuum, the death consciousness, the consummation of the present life, arises and ceases in the way of death.

Immediately after that (death consciousness) has ceased, a rebirth-linking consciousness arises and is established in the subsequent existence, apprehending the object thus obtained, either supported by the heart-base or baseless, as is appropriate; it is generated by a volitional formation that is enveloped by latent ignorance (avijjā) and rooted in latent craving (taṇhā). That rebirth-linking consciousness, so called because it links together the two consecutive existences, is conjoined with its mental adjuncts and acts as the fore-runner to the conascent states as their locus (or foundation).

Guide to §37

To one who is on the verge of death: The last cognitive process begins when the *bhavanga* is interrupted, vibrates for one moment, and is then arrested. Thereafter follows either a sense-door process taking as object some sense object presenting itself at one of the five sense doors or a mental object presenting itself at the mind door. Within this terminal process, the *javana* phase, by reason of its weakness, runs for only five mind-moments rather than the usual seven. This process lacks original karmic potency but acts rather as the channel for past *kamma* that has assumed the rebirth-generative function. Following the *javana* stage, two registration *cittas* (*tadārammaṇa*) may or may not follow. In some cases, the *bhavanga* may follow the last process *cittas*. Then, as the very last *citta*, the death consciousness arises, performing the function of passing away from the present life. With the ceasing of the death consciousness, the life faculty is cut off. Then, the body remains a mass of inanimate material phenomena, born of temperature, and continues as such until the corpse is reduced to dust.

Immediately after that has ceased: Following the dissolution moment of the death consciousness, there arises in a new existence the rebirth-linking consciousness *apprehending the object thus obtained* in the final *javana* process of the previous life. This *citta* is *supported by the heart-base* in realms that include matter, but it is *baseless* in the immaterial realms. It is *generated by a volitional formation*, that is, the *kamma* of the previous *javana* process, which, in turn, is grounded in the twin roots of the round of existence, *latent ignorance* and *latent craving*. The rebirth consciousness is *conjoined with its mental adjuncts*, that is, the *cetasikas*, which it serves as a forerunner, not in the sense that it precedes them, but in that it acts as *their locus* (or *foundation*).

§38. Objects of Sense-Sphere Rebirth Consciousness

> *Maraṇāsannavīthiyaṁ pan'ettha mandappavattāni pañc'eva javanāni pāṭikankhitabbāni. Tasmā yadā paccuppannālambanesu āpātham āgatesu dharantesv'eva maraṇaṁ hoti, tadā paṭisandhi-bhavangānam pi paccuppannālambanatā labbhatī ti katvā kāmā-vacarapaṭisandhiyā chadvāragahitaṁ kammanimittaṁ gatinimittañ ca paccuppannam atītam ālambanaṁ upalabbhati. Kammaṁ pana atītam eva, tañ ca manodvāragahitaṁ. Tāni pana sabbāni pi parittadhamma-bhūtān'ev'ālambanāni.*

Herein, in the death-proximate cognitive process, only five feebly occurring javanas should be expected. Therefore, when death takes place while present objects are occurring and have entered the avenue of sense, then, the rebirth-linking and life continuum (of the new existence) also take a present object. In the case of the sense-sphere rebirth-linking, when the object is a sign of kamma or a sign of destiny perceived

at any of the six doors, that object may be present, or it may be past. But kamma (as object) is only past, and it is perceived only at the mind door. All these objects (of sense-sphere rebirth are limited phenomena only.

Guide to §38

The rebirth-linking life-continuum … also take a present object: A present object apprehended at the time of death may persist through the occasion of rebirth-linking and the first few *bhavangas*, and, thus, these, too, may take a present object.

In the case of a sense-sphere rebirth-linking, etc.: If the object of the rebirth consciousness is a *kamma*, then it is necessarily past and must be a mental object apprehended at the mind door. If the object is a sign of *kamma*, then it can be apprehended at any of the six doors and may be either past or present. In the case of the sign of destiny as object, different teachers advance conflicting interpretations. Some commentators, including the author of the *Vibhāvinī-Ṭīkā*, hold that the sign of destiny is necessarily a present visible form apprehended at the mind door. They interpret Ācariya Anuruddha's statement in the text as meaning: "When the object is a sign of *kamma*, it may be perceived at any of the six doors and may be present or past; when it is a sign of destiny, it is perceived at the sixth door, that is, the mind door, and is present." Other commentators, including Ledi Sayādaw, reject this interpretation as forced and too narrow. They argue that Ācariya Anuruddha must be taken at his word as holding the wider view that the sign of destiny can be past or present and may appear at any of the six doors. Ledi Sayādaw asserts that, when the Abhidhamma texts commonly speak of the sign of destiny as a present visible object appearing at the mind door, this is said by way of its usual manifestation but does not mean that it does not become manifest in other ways, for example, as the groans of those in hell or as celestial music or fragrance, etc.

§39. Objects of Sublime Rebirth Consciousness

> *Rūpāvacarapaṭisandhiyā pana paññattibhūtaṁ kammanimittam ev'ālambanaṁ hoti. Tathā āruppapaṭisandhiyā ca mahaggatabhūtaṁ paññattibhūtañ ca kammanimittam eva yathārahaṁ ālambanaṁ hoti.*

In the case of rebirth-linking in the fine-material sphere, the object is a concept and is always a sign of kamma. So too, in the case of rebirth-linking in the immaterial sphere, the object — which may be a sublime state or a concept, whichever is appropriate — is always a sign of kamma.

Asaññasattānaṁ pana jīvitanavakam eva paṭisandhibhāvena patiṭṭhāti. Tasmā te rūpapaṭisandhikā nāma. Arūpā arūpapaṭisandhikā. Sesā rūpārūpapaṭisandhikā.

In the case of non-percipient beings, only the vital nonad becomes established in the way of rebirth-linking. Hence, they are called "materially reborn." Those in the immaterial planes are called "mentally reborn." The rest are called "materially and mentally reborn."

Guide to §39

The object of the fine-material-sphere rebirth consciousness is the counterpart sign (*paṭibhāganimitta*) that served as the object of the *jhāna* generating rebirth. This is considered a concept and a sign of *kamma*. The objects of the first and third immaterial absorptions — the concepts of infinite space and of nothingness — become the objects of rebirth consciousness in the corresponding realms. The objects of the second and fourth immaterial absorptions are the *cittas* of the first and third immaterial absorptions, and these are sublime states. In all these cases, the object is a sign of *kamma*. The non-percipient beings are without consciousness and, consequently, do not take any objects at rebirth-linking. The "vital nonad" is the group of material phenomena containing the life faculty, for example, organic matter. See Chapter 6, §17.

§40. Determination of Rebirth

Āruppacutiyā honti heṭṭhimāruppavajjitā
Paramāruppasandhī ca tathā kāme tihetukā.
Rūpāvacaracutiyā aheturahitā siyuṁ
Sabbā kāmatihetumhā kāmesv'eva pan'etarā.

Ayam ettha cutipaṭisandhikkamo.

When one passes away from an immaterial realm, one may be reborn in superior immaterial realms but not in lower immaterial realms, and one may also be reborn in the sensory plane with a three-rooted rebirth-consciousness.

When one passes away from the fine-material sphere, one is not reborn without roots. After passing away from a three-rooted existence in the sensory plane, one may be reborn anywhere. The rest (that is, those who pass away with two roots and no roots) are reborn only in the sense-sphere realms.

Herein, this is the procedure with regard to death and rebirth.

Guide to §40

The determination of rebirth differs significantly for worldlings and noble disciples who have not yet reached Arahantship. The text above describes the procedure only in the case of worldlings. Here, we will first explain the procedure for worldlings, then the procedure for noble disciples still in training (*sekha*).

Beings in the immaterial realms may develop the immaterial *jhāna* that corresponds to their level of rebirth or the higher *jhānas*, but not those that are lower. Thus, when they pass away, they may be reborn on the same plane or on a higher plane, but not on a lower *jhāna* plane. If, however, they fall away from their *jhāna* attainment, they are reborn in the sensory plane by the power of their access concentration (*upacāra-samādhi*, see Chapter 9, §4) and, thus, take rebirth with one of the three rooted sense-sphere resultants.

Those who pass away from the non-percipient realm are reborn in the sensory plane with a sense-sphere resultant *citta* having either two or three roots. Passing away from elsewhere in the fine-material plane, one may be reborn either in an immaterial realm if one has possession of an immaterial *jhāna*, or in the sensory plane if one has generated strong *kamma* tending towards that plane. One who takes rebirth in the sensory plane after passing away from the fine-material plane must do so with either a two-rooted or three-rooted rebirth consciousness.

Those who pass away with three roots in the sensory plane may take rebirth in any plane, since a sense-sphere being with three roots can perform any type of *kamma*. Those who pass away within the sensory plane with two roots or no roots are reborn only in the sensory plane; they may take rebirth with either of the two rootless investigating *cittas* or with any of the sense-sphere resultant *cittas* possessing two or three roots.

In the case of noble disciples, there can be no regression from a superior type of death consciousness to an inferior type of rebirth consciousness. All noble disciples pass away with a three-rooted death consciousness, since, without three roots, it is impossible to have attained the path and fruit. Noble disciples still in training (non-Arahants) re-arise either in the same plane or in a superior plane; they acquire either the same type of rebirth consciousness or a superior one. Of course, those who have reached the path and fruit of Arahantship do not take rebirth in any plane after death.

§41. The Continuity of Consciousness

Icc'evaṁ gahitapaṭisandhikānaṁ pana paṭisandhinirodhā-nantarato pabhuti tam ev'ālambanam ārabbha tad eva cittaṁ yāva cuticittuppādā asati vīthicittuppāde bhavass'angabhāvena bhavanga-santatisankhātaṁ mānasaṁ abbocchinnaṁ nadīsoto viya pavattati. Pariyosāne ca cavanavasena cuticittaṁ hutvā nirujjhati. Tato parañ ca paṭisandhādayo rathacakkam iva yathākkamaṁ eva parivattantā pavattanti.

So, for those who have thus taken rebirth, from the moment immediately following the cessation of the rebirth-linking (consciousness), that same type of consciousness apprehending that same object flows on uninterruptedly like the stream of a river, and it does so until the arising of the death consciousness, so long as there is no occurrence of a cognitive process. Being an essential factor of existence (or life), this consciousness is called the "life-continuum" (bhavanga). At the end of life, having become the death consciousness on the occasion of passing away, it then ceases. Thereafter, the rebirth-linking consciousness and the others continue to occur, revolving in the sequence like the wheel of a cart.

Guide to §41

Immediately following … the rebirth-linking: The rebirth-linking consciousness is followed by sixteen moments of the *bhavanga citta*. Thereafter, a mind-door adverting consciousness arises, followed by a process of seven *javanas* in which an attachment develops to the new existence (*bhavanikanti-javana*). This cognitive process, the first in the new life, takes as object the rebirth-linking consciousness; the *javanas* consist in sense-sphere *cittas* rooted in greed, dissociated from wrong views, unprompted. When this process ends, the *bhavanga* again arises and perishes, and continues thus whenever there is no intervening of a cognitive process. In this way, the stream of consciousness flows on from conception until death and from death to new birth "revolving like the wheel of a cart."

§42. Conclusion

Paṭisandhibhavangavīthiyo
Cuti c'eha tathā bhavantare
Puna sandhibhavangam icc'ayaṁ
Parivattati cittasantati.
Paṭisankhāya pan'etam addhuvaṁ
Adhigantvā padam accutaṁ budhā
Susamucchinnasinehabandhanā
Samam essanti cirāya subbatā.

Just as here, so again in the next existence, there arise rebirth-linking consciousness, life-continuum, cognitive process, and death consciousness. Again, with rebirth and life-continuum, this stream of consciousness turns round.

The wise, disciplining themselves long, understand the impermanence (of life), realize the deathless state, and, completely cutting off the fetters of attachment, attain peace.

Iti Abhidammatthasangahe
Vīthimuttasangahavibhāgo nāma
pañcamo paricchedo.

Thus ends the fifth chapter
in the Manual of Abhidhamma entitled
"The Compendium of the Process-freed."

6

Compendium of Matter (*Rūpasangahavibhāga*)

§1. Introductory Verse

Ettāvatā vibhattā hi sappabhedappavattikā
Cittacetasikā dhammā rūpaṁ dāni pavuccati.
Samuddesā vibhāgā ca samuṭṭhānā kalāpato
Pavattikkamato cā ti pañcadhā tattha sangaho.

Having thus far analyzed consciousness and mental factors in accordance with their classes and modes of occurrence, matter (rūpa) will now be dealt with.

The compendium of matter is fivefold: enumeration, classification, origination, groups, and the modes of occurrence.

Guide to §1

The first five chapters of the *Abhidhammattha Sangaha* form, in a way, a complete compendium dealing with various aspects of conscious experience — with the 89 or 121 types of consciousness, with the 52 mental factors and their permutations, with the occurrence of consciousness in cognitive processes and at rebirth, with the planes of existence, and with the classification of *kamma* and its results.

These first five chapters may be considered a detailed analysis of the first two ultimate realities — *citta* and *cetasikas*, consciousness and mental factors. In Chapter 6, Ācariya Anuruddha will analyze in detail the third ultimate reality, matter (*rūpa*). He will first enumerate the kinds of material phenomena; then, he will explain the principles by which they are classified, their causes or means of origination, their organization into groups, and their modes of occurrence. Finally, he will conclude the chapter with a brief look at the fourth ultimate reality, the unconditioned element, *Nibbāna*.

The Pāḷi word for matter, *rūpa*, is explained by derivation from the verb *ruppati*, which means "to be deformed, disturbed, knocked about, oppressed, broken".[93] The

[93] According to the *Mahāniddesa*: *ruppati*, *kuppati*, *ghaṭṭīyati*, *pīḷīyati*, *bhijjati*.

commentators maintain that "matter is so called because it undergoes and imposes alteration owing to adverse physical conditions such as cold and heat, etc."[94] The Buddha himself, in explanation of the term "matter" or "material form," declares: "And why, monks, do you say material form (*rūpa*)? It is deformed (*ruppati*); therefore, it is called material form. Deformed by what? Deformed by cold, by heat, by hunger, by thirst, by flies, mosquitoes, wind, sunburn, and creeping things" (*Saṁyutta Nikāya* 22:79/iii, 86).

Enumeration of Material Phenomena (*rūpasamuddesa*)

§2. In Brief: Great Essentials and Derived Matter

Cattāri mahābhūtāni, catunnañ ca mahābhūtānaṁ upādāya rūpan ti duvidham p'etaṁ rūpaṁ ekādasavidhena sangahaṁ gacchati.

Matter is twofold, namely: the four great essentials and material phenomena derived from the four great essentials. These two constitute eleven categories.

Guide to §2

Matter is twofold: The Abhidhamma enumerates twenty-eight types of material phenomena, which are in two general categories: (1) the four great essentials and (2) material phenomena derived from the four great essentials. The *four great essentials* (*mahābhūta*) are the four primary material elements — the earth element (*paṭhavī-dhātu*), the water element (*āpo-dhātu*), the fire element (*tejo-dhātu*), and the air element (*vāyo-dhātu*). These are the fundamental constituents of matter, which are inseparable and which, in their various combinations, enter into the composition of all material substances, from the most minute to the most massive mountain. *Derived material phenomena* (*upādāya rūpa*) are material phenomena derived from, or dependent upon, the four great essentials. These are twenty-four in number. The great essentials may be compared to the earth, and the derivative phenomena to trees and shrubs that grow in dependence upon the earth.

All these twenty-eight types of material phenomena are distributed into eleven general classes. Seven of these are called "concretely produced matter" (*nipphanna rūpa*), since they possess intrinsic natures and are thus suitable for contemplation and comprehension by insight. The other four classes, being more abstract in nature, are called "non-concretely produced matter" (*anipphanna rūpa*).

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[94] *Sītoṇhādi-virodhippaccayehi vikāraṁ āpajjati āpādiyati. Vibhāvinī-Ṭīkā.*

§3. In Detail: Concretely Produced Matter

Kathaṁ?

1. *Paṭhavīdhātu, āpodhātu, tejodhātu, vāyodhātu bhūtarūpaṁ nāma.*
2. *Cakkhu, sotaṁ, ghānaṁ, jihvā, kāyo pasādarūpaṁ nāma.*
3. *Rūpaṁ, saddo, gandho, raso, āpodhātuvajjitaṁ bhūtattaya-sankhātaṁ phoṭṭhabbaṁ gocararūpaṁ nāma.*
4. *Itthattaṁ purisattaṁ bhāvarūpaṁ nāma.*
5. *Hadayavatthu hadayarūpaṁ nāma.*
6. *Jīvitindriyaṁ jīvitarūpaṁ nāma.*
7. *Kabaḷīkāro āhāro āhārarūpaṁ nāma.*

How?

1. *Essential material phenomena: the earth element, the water element, the fire element, and the air element.*
2. *Sensitive material phenomena: eye, ear, nose, tongue, and body.*
3. *Objective material phenomena: visible form, sound, smell, taste, and tangibility, the latter consisting of three essentials excluding the water element.*
4. *Material phenomena of sex: femininity and masculinity.*
5. *Material phenomena of the heart: the heart-base.*
6. *Material phenomena of life: the life faculty.*
7. *Material phenomena of nutriment: edible food.*

Iti ca aṭṭhārasavidham p'etaṁ sabhāvarūpaṁ, salakkhaṇarūpaṁ, nipphannarūpaṁ, rūparūpaṁ, sammasanarūpan ti ca sangahaṁ gacchati.

Thus, these eighteen kinds of material phenomena are grouped together as: matter possessing intrinsic nature, matter possessing real characteristics, concretely produced matter, material matter, and matter to be comprehended by insight.

Guide to §3

(1) Essential material phenomena (*bhūtarūpa*): The great essentials are called "elements" (*dhātu*) in the sense that they bear their own intrinsic natures (*sabhāva*):

The earth element (*paṭhavīdhātu*): The earth element is so called because, like the earth, it serves as a support or foundation for the coexisting material phenomena. The word *paṭhavī* comes from a root meaning 'to expand or spread out,' and, thus, the earth element represents the principle of extension. The earth element has the characteristic of hardness, the function of acting as a foundation (for the other

primary elements and derived matter), and manifestation as receiving.[95] Its proximate cause is the other three great essentials. Both hardness and softness are modes in which the earth element is experienced by the sense of touch.

The water element (*āpodhātu*): The water element, or fluidity, is the material factor that makes different particles of matter cohere, thereby preventing them from being scattered about. Its characteristic is trickling or oozing, its function is to intensify the coexisting material states, and it is manifested as the holding together or cohesion of material phenomena. Its proximate cause is the other three great essentials. The Abhidhamma holds that, unlike the other three great essentials, the water element cannot be physically sensed but must be known inferentially from the cohesion of observed matter.

The fire element (*tejodhātu*): The fire element has the characteristic of heat. Its function is to mature or ripen other material phenomena, and it is manifested as a continuous supply of softness. Both heat and cold are modes in which the fire element is experienced.

The air element (*vāyodhātu*): The air element is the principle of motion and pressure. Its characteristic is distension (*vitthambana*), its function is to cause motion in the other material phenomena, and it is manifested as conveyance to other places. Its proximate cause is the other three great essentials. It is experienced as tangible pressure.

Taken together, the four great essentials are founded upon the earth element, held together by the water element, maintained by the fire element, and distended by the air element.

(2) Sensitive material phenomena (*pasādarūpa*): Sensitive material phenomena are five types of matter located in each of the five sense organs.[96] The sensitivity is to be distinguished from the gross sense organ that functions as its support. What is conventionally called the "eye" is spoken of in the Abhidhamma as the "composite eye" (*sasambhāra-cakkhu*), a compound of various material phenomena. Among these is eye-sensitivity (*cakkhu-pasāda*), the sensitive substance in the retina that registers light and color and serves as a physical base and door for eye-consciousness. Ear-sensitivity (*sota-pasāda*) is to be found inside the ear-hole, "in the place shaped like a finger-stall and surrounded by the fine brown hairs"; it is the sensitive substance that registers sounds and serves as a physical base and door for ear-consciousness. Nose-sensitivity (*ghāna-pasāda*) is to be found inside the nasal orifice, as the substance that registers smells.

[95] This explanation of the characteristics, etc., of the great essentials is taken from the *Visuddhimagga* XI, 93 and 109.

[96] A detailed exposition of derived matter is found at *Visuddhimagga* XIV, 36—70, on which the account given here is based.

Tongue-sensitivity (*jivhā-pasāda*) is to be found diffused over the tongue, serving to register tastes. And body-sensitivity (*kāya-pasāda*) extends all over the organic body "like a liquid that soaks a layer of cotton," and serves to register tactile sensations.

The eye's characteristic is sensitivity of the primary elements that is ready for the impact of visible data; or its characteristic is sensitivity of the primary elements springing from a desire to see. Its function is to pick up a visible datum as object. It is manifested as the foundation of eye-consciousness. Its proximate cause is the primary elements born of *kamma* springing from a desire to see. Each of the other sensitive material phenomena — the ear, the nose, the tongue, and the body — should be similarly understood, with appropriate substitutions.

(3) Objective material phenomena (*gocararūpa*): These are the five sense fields that serve as the objective supports for the corresponding types of sense consciousness. It should be noted that the tangible object is constituted by three of the great essentials: the earth element, experienced as hardness or softness; the fire element, experienced as heat or cold; and the air element, experienced as pressure. The water element, being the principle of cohesion, is not, according to the Abhidhamma, included in the tangible datum. The other four sense objects — visible forms, etc. — are types of derived matter.

Collectively, objective material phenomena have the characteristic of impinging on the sense bases. Their function is to be the objects of sense consciousness. They are manifested as the resort of the respective sense consciousness. Their proximate cause is the four great essentials.

(4) Material phenomena of sex (*bhāvarūpa*): Included here are the two faculties of femininity (*itthi*) and masculinity (*purisa*). These faculties have, respectively, the characteristics of the female sex and of the male sex. Their function is to show femininity and masculinity. They are manifested as the reason for the mark, sign, work, and ways of the female and of the male; that is, for the sexual structure of the body, for its feminine or masculine features, for the typical feminine or masculine occupations, and for the typical feminine and masculine deportment.

(5) Material phenomenon of the heart (*hadayarūpa*): On the heart-base, see Chapter 3, §20. The heart-base has the characteristic of being the material support for the mind element and the mind-consciousness element (see Chapter 3, §21). Its function is to uphold them. It is manifested as the carrying of these elements. It is to be found in dependence on the blood inside the heart and is assisted by the four great essentials and maintained by the life faculty.

(6) The life faculty (*jīvitindriya*): The life faculty is the material counterpart of the mental life faculty, one of the seven universal *cetasikas*. Life, or vitality, is called a "faculty" (*indriya*) because it has a dominating influence over its objects. The life faculty has the characteristic of maintaining the coexistent kinds of matter at the moment of their

presence. Its function is to make them occur. It is manifested as the establishment of their presence. Its proximate cause is the four great essentials that are to be maintained.

(7) Edible food (*kabaḷīkārāhāra*): Edible food has the characteristic of essence (*ōja*), that is, the nutritional substance contained in gross edible food. Its function is to sustain the physical body. It is manifested as the fortifying of the body. Its proximate cause is gross edible food, which is the base of nutritive essence.

These eighteen kinds of material phenomena: The eighteen material phenomena just enumerated are grouped together as *matter possessing intrinsic nature* (*sabhāvarūpa*) because each type has a distinct objective nature such as hardness in the case of the earth element, etc.; as *matter possessing real characteristics* (*salakkhaṇa-rūpa*) because they are marked by the three general characteristics of impermanence, suffering, and non-self; as *concretely produced matter* (*nipphannarūpa*) because they are directly produced by conditions such as *kamma*, etc.; as *material matter* (*rūparūpa*) because they possess matter's essential characteristic of undergoing deformation; and *as matter to be comprehended by insight* (*sammasanarūpa*) because they are to be made the objects of insight contemplation by way of the three characteristics.

§4. In Detail: Non-Concretely Produced Matter

8. *Ākāsadhātu paricchedarūpaṁ nāma.*
9. *Kāyaviññatti vacīviññatti viññattirūpaṁ nāma.*
10. *Rūpassa lahutā, mudutā, kammaññatā, viññattidvayaṁ vikārarūpaṁ nāma.*
11. *Rūpassa upacayo, santati, jaratā, aniccatā lakkhaṇarūpaṁ nāma. Jātirūpam eva pan'ettha upacayasantatināmena pavuccati.*

8. *Limiting material phenomenon: the element of space.*
9. *Intimating material phenomena: bodily intimation and vocal intimation.*
10. *Mutable material phenomena: material lightness, malleability, wieldiness, and the two forms of intimation.*
11. *Characteristics of material phenomena: material production, continuity, decay, and impermanence. Here, by production and continuity are meant the material phenomenon of birth.*

Guide to §4

Non-concretely produced matter: The types of matter in groups (8)—(11) are designated "non-concretely produced matter" (*anipphannarūpa*), because they do not

arise directly from the four main causes of matter (see §9) but exist as modalities or attributes of concretely produced matter. Thus, they are not included among the ultimate realities (*paramattha dhamma*).

(8) The space element (*ākāsadhātu*): Space, as understood in the Abhidhamma, is not bare geometric extension but the void region that delimits and separates objects and groups of material phenomena, enabling them to be perceived as distinct. The space element has the characteristic of delimiting matter. Its function is to display the boundaries of matter. Its proximate cause is the matter delimited.

(9) Intimating material phenomena (*viññattirūpa*): *Viññatti*, intimation, is that by means of which one communicates one's ideas, feelings, and attitudes to another. There are two means of intimation: bodily and vocal. The former is a special modification in the consciousness-originated air element that causes the body to move in ways that reveal one's intentions. The latter is a special modification in the consciousness-originated earth element that issues in speech, by which one reveals one's intentions. Both have the function of displaying intention. They are manifested, respectively, as a cause of bodily movement and of verbal expression. Their proximate causes are, respectively, the air element and the earth element born of consciousness.

(10) Mutable material phenomena (*vikārarūpa*): This category comprises special modes or manifestations of concretely produced matter. It includes the two types of intimation and three other material phenomena: lightness, malleability, and wieldiness.

Among these, *lightness* (*lahutā*) has the characteristic of non-sluggishness. Its function is to dispel heaviness in matter. It is manifested as light transformability. Its proximate cause is light matter.

Malleability (*mudutā*) has the characteristic of non-rigidity. Its function is to dispel rigidity in matter. It is manifested as non-opposition to any kind of action. Its proximate cause is malleable matter.

Wieldiness (*kammaññatā*) has the characteristic of wieldiness that is favorable to bodily action. Its function is to dispel unwieldiness. It is manifested as non-wieldiness. Its proximate cause is wieldy matter.

(11) Characteristics of material phenomena (*lakkhaṇarūpa*): This category includes four types of material phenomena. Of these, production (*upacaya*) and continuity (*santati*) are both terms for the genesis, arising, or birth (*jāti*) of matter. They differ in that production is the first arising of a material process, the initial launching or setting up of the process, while continuity is the repeated genesis of material phenomena in the same material process. For example, the arising of the body, sex, and heart groups at conception is production, while the subsequent arising of those same material groups throughout life is continuity.

Production of matter has the characteristic of setting up. Its function is to make material instances emerge for the first time. It is manifested as launching or as the completed state. Its proximate cause is the matter produced.

Continuity of matter has the characteristic of occurrence. Its function is to anchor. It is manifested as non-interruption. Its proximate cause is matter to be anchored.

Decay (*jaratā*) has the characteristic of maturing or aging of material phenomena. Its function is to lead them on towards their termination. It is manifested as loss of newness without loss of being. Its proximate cause is matter that is decaying.

Impermanence (*aniccatā*) has the characteristic of the complete breaking up of material phenomena. Its function is to make them subside. It is manifested as destruction and falling away. Its proximate cause is matter that is completely breaking up.

§5. Twenty-eight Kinds of Matter

Iti ekādasavidham p'etaṁ rūpaṁ aṭṭhavīsatividhaṁ hoti sarūpavasena. Kathaṁ?

Bhūtappasādavisayā bhāvo hadayam icc'api
Jīvitāhārarūpehi aṭṭhārasavidhaṁ tathā.
Paricchedo ca viññatti vikāro lakkhaṇan ti ca
Anipphannā dasa cā ti aṭṭhavīsatividhaṁ bhave.

Ayam ettha rūpasamuddeso.

Thus, the eleven kinds of material phenomena are treated as twenty-eight according to their specific properties. How (twenty-eight)?

Essentials, sensory organs, objects, sex, heart, life, and nutriment — thus, concrete matter is eighteenfold.

Limitation (space), intimation, mutability, and characteristics — thus, there are ten that are not concretely produced. In all, there are twenty-eight.

Herein, this is the enumeration of matter.

Classification of Matter
(*rūpavibhāga*)

§6. As Singlefold

Sabbañ ca pan'etaṁ rūpaṁ ahetukaṁ, sappaccayaṁ, sāsavaṁ, sankhataṁ, lokiyaṁ, kāmāvacaraṁ, anārammaṇaṁ, appahātabbam

evā ti ekavidham pi ajjhattikabāhirādivasena bahudhā bhedaṁ gacchati.

Now, all this matter is singlefold in so far as it is all: rootless, with conditions, subject to taints, conditioned, mundane, pertaining to the sense-sphere, objectless, not to be abandoned. However, when conceived as internal and external, etc., matter becomes manifold.

Guide to §6

All this matter is singlefold: All matter is *rootless* because it does not associate with either the wholesome, unwholesome, or indeterminate roots, association with roots being restricted to mental phenomena. All matter is *with conditions* because it arises dependent on the four causes (see §9 below). It is *subject to taints* (*sāsava*) because it can be made an object of the four taints (see Chapter 7, §3).[97] It is all *conditioned* and *mundane* because there is not matter that transcends the world of the five aggregates of clinging. All matter is of the *sense sphere*: though matter exists in the fine-material plane, it pertains by its nature to the sense sphere, because it is the object of sensory craving. Matter is *objectless* because, unlike mental phenomena, it cannot know an object; and it is *not to be abandoned* because it cannot be abandoned, like the defilements, by the four supramundane paths.

§7. As Manifold

Kathaṁ?

Pasādasankhātaṁ pañcavidham pi ajjhattikarūpaṁ nāma; itaraṁ bāhirarūpaṁ.

Pasāda-hadayasankhātaṁ chabbidham pi vatthurūpaṁ nāma; itaraṁ avatthurūpaṁ.

Pasāda-viññattisankhātaṁ sattavidham pi dvārarūpaṁ nāma; itaraṁ advārarūpaṁ.

Pasāda-bhāva-jīvitasankhātaṁ aṭṭhavidham pi indriyarūpaṁ nāma; itaraṁ anindriyarūpaṁ.

How?

The five kinds of sensitive material phenomena are internal; the rest are external.

The six kinds, comprising the sensitive organs and the heart, are material phenomena that are bases; the rest are not bases.

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[97] Here, the prefix *sa-*, 'with', does not imply association (*sampayutta*) but the ability to be made an object of the taints.

The seven kinds, comprising the sensitive organs and (the two) media of intimation, are material phenomena that are doors; the rest are not doors.

The eight kinds, comprising the sensitive organs, sex states, and life, are material phenomena that are faculties; the rest are not faculties.

Pasāda-visayasankhātaṁ dvādasavidham pi oḷārikarūpaṁ, santike rūpaṁ, sappaṭigharūpañ ca; itaraṁ sukhumarūpaṁ, dūre rūpaṁ, appaṭigharūpañ ca.

Kammajaṁ upādinnarūpaṁ; itaraṁ anupādinnarūpaṁ.

Rūpāyatanaṁ sanidassanarūpaṁ; itaraṁ anidassanarūpaṁ.

The twelve kinds, comprising the five sensitive organs and (seven) sense groups, are gross, proximate, and impinging material phenomena; the rest are subtle, distant, and non-impinging.

Material phenomena born of kamma are "clung-to"; the others are "not clung-to."

The visible form base is visible; the rest are non-visible.

Cakkhādidvayaṁ asampattavasena, ghānādittayaṁ sampatta-vasenā ti pañcavidham pi gocaraggāhikarūpaṁ; itaraṁ agocaraggāhika-rūpaṁ.

Vaṇṇo, gandho, raso, ojā, bhūtacatukkañ cā ti aṭṭhavidham pi avinibbhogarūpaṁ; itaraṁ vinibbhogarūpaṁ.

Eye and ear, as not reaching (their object), and nose, tongue, and body, as reaching (their object), are five kinds of material phenomena that take objects; the others are material phenomena that do not take objects.

Color, odor, taste, nutritive essence, and the four essentials are the eight kinds of material phenomena that are inseparable; the rest are separable.

Guide to §7

Internal (*ajjhattika*): Here, the term "internal" is used in relation to matter in a technical sense applicable only to the five types of sensitive materiality that serve as the doors for the material phenomena. Although other types of material phenomena occur within the physical body, only these five sensitive factors are referred to as internal.

Bases (*vatthu*): In those planes of existence where materiality obtains, *cittas* and *cetasikas* arise in dependence on a condition called "base" (*vatthu*). A base is a physical support for the occurrence of consciousness. Although the first five bases coincide with the first five doors — namely, the sensitive matter of the five sense faculties —, a base is not identical with a door, since it plays a different role in the organization of

consciousness. A "door" (*dvāra*) is a channel through which the *cittas* and *cetasikas* of a cognitive process gain access to the object; a "base" (*vatthu*) is a physical support for the occurrence of *cittas* and *cetasikas*.

This difference in functions implies important consequences. In an eye-door process, many types of *cittas* apart from eye-consciousness occur with eye-sensitivity as their door; but eye-sensitivity is the base solely of eye-consciousness, not of the other *cittas* that utilize the eye door. In relation to the doors, the various *cittas* that function as rebirth-linking, *bhavanga*, and death consciousness are considered "door-freed," that is, as occurring without any door. But in planes of existence that include both mind and matter, no *cittas* occur without a base. (See Chapter 3, §20.)

Doors (*dvāra*): The five sensitive material phenomena are doors of cognition, that is, media for consciousness and mental factors to encounter their objects. Bodily and vocal intimation are doors of action, that is, channels for bodily and verbal deeds.

Faculties (*indriya*): The sensitivities are so called because they exercise a controlling power (*indra*) in their respective spheres. Each of these controls the coexistent material phenomena in exercising its specific function, such as seeing, hearing, etc. The sex faculty controls the manifestation of masculine or feminine features and traits. The life faculty controls the coexistent types of matter, as a pilot controls a ship.

Gross, proximate, and impinging material phenomena: These three terms are used here in a technical sense, which should not be confused with their ordinary connotations. They are restricted in application to the material phenomena that are instrumental in the genesis of consciousness and imply nothing about the relative size or nearness of the object. These phenomena are twelvefold — the five sensitive organs and the seven objective data — the tangible base being reckoned as threefold because it consists of three great essentials.

Those material phenomena that do not directly contribute to the arising of sense consciousness are called "subtle, distant, and non-impinging," again, regardless of their size and distance.

Clung-to (*upādinna*): The eighteen kinds of matter born of *kamma* are known as "clung-to," because they have been acquired as the fruits of *kamma* motivated by craving (*taṇhā*) and wrong view (*diṭṭhi*). Matter produced by causes other than *kamma* is known as "not clung-to." Generally, however, in a less technical sense, all organic matter in the body is referred to as "clung-to," while inorganic matter is spoken of as "not clung-to." It should be noted that, unlike the other pairs of terms used for the purpose of classification, the pair "clung-to" and "not clung-to" does not establish a mutually exclusive dichotomy, for nine kinds of phenomena born of *kamma* can also originate from other causes (see below, §17).

Eye and ear, as not reaching (their object): According to the Abhidhamma, the eye and ear are regarded as sense organs that do not reach or touch (*asampatta*) their respective objects. For the eye or ear to serve as a base for consciousness, its objects must be non-contiguous. In contrast, the other three sense organs, it is held, directly touch (*sampatta*) their objects.

Material phenomena that take objects: The Pāḷi expression *gocaragghāhika* is used figuratively to indicate that the five sense organs serve as the bases for the consciousnesses that arise with their support. But the sense organs, being matter, cannot literally apprehend objects. Rather, it is the sense consciousness based on them that actually cognizes the objects.

Material phenomena that are inseparable: The four great essentials and four derivatives — color, smell, taste, and nutritive essence — are known as inseparable matter (*avinibbhogarūpa*), because they are always bound together and are present in all material objects from the simplest to the most complex. The other types of material phenomena may be present or not and are, thus, regarded as separable. A material group (*kalāpa*) that consists solely of these eight elements is known as "a pure octad" (*suddhaṭṭhaka*) or "a group with nutritive essence as eighth" (*ojaṭṭhamaka*).

§8. Summary

Icc'evam aṭṭhavīsatividham pi ca vicakkhaṇā ajjhattikādibhedena
vibhajanti yathārahaṁ.

Ayam ettha rūpavibhāgo.

Thus, the wise analyze in a fitting way the twenty-eight kinds of matter with respect to such divisions as the internal and so forth.

Herein, this is the classification of matter.

The Origination of Matter
(*rūpasamuṭṭhāna*)

§9. The Four Modes of Origin

Kammaṁ, cittaṁ, utu, āhāro cā ti cattāri rūpasamuṭṭhānāni nāma.

Material phenomena originate in four ways: from kamma, from consciousness, from temperature, and from nutriment.

§10. *Kamma* as a Mode of Origin

Tattha kāmāvacaraṁ rūpāvacarañ cā ti pañcavīsatividham pi kusalākusalakammam abhisankhataṁ ajjhattikasantāne kamma-samuṭṭhānarūpaṁ paṭisandhim upādāya khaṇe khaṇe samuṭṭhāpeti.

Therein, the twenty-five kinds of wholesome and unwholesome kamma pertaining to the sense sphere and the fine-material sphere produce, in one's internal continuum, volitionally conditioned material phenomena originating from kamma, moment by moment beginning with rebirth-linking.

Guide to §10

Material phenomena originating from *kamma* (*kammasamuṭṭhānarūpa*): *Kamma* here refers to volition (*cetanā*) in past wholesome and unwholesome states of consciousness. The twenty-five kinds of *kamma* that produce material phenomena are the volitions of the twelve unwholesome *cittas*, the eight great wholesome *cittas*, and the five fine-material wholesome *cittas*. The volitions of the wholesome immaterial-sphere *cittas* generate rebirth in the immaterial plane and thus cannot produce material phenomena originating from *kamma*.

Kamma produces material phenomena at each sub-moment among the three sub-moments of consciousness — arising, presence, and dissolution —, starting with the arising sub-moment of the rebirth-linking consciousness; it continues to do so throughout the course of existence up to the seventeenth mind-moment preceding the death consciousness. Eighteen kinds of material phenomena are produced by *kamma*: the eight inseparables in the nine groups produced by *kamma* (see §17); the five sensitivities; the two sex faculties; the life faculty; the heart-base; and space. Of these, nine kinds — the eight faculties and the heart-base — arise exclusively from *kamma*. The other nine kinds arise from *kamma* only when they occur in the *kamma*-born groups; otherwise, they originate from the other causes.

§11. Consciousness as a Mode of Origin

Arūpavipāka-dvipañcaviññāṇa-vijjitaṁ pañcasattatividham pi cittaṁ cittasamuṭṭhānarūpaṁ paṭhamabhavangam upādāya jāyantam eva samuṭṭhāpeti.

The seventy-five types of consciousness, excluding the immaterial-sphere resultants and the two sets of fivefold sense consciousness, produce material phenomena originating from consciousness beginning with the first moment of the life-continuum (bhavanga), but they do so only (at the moment of) arising.

Tattha appanājavanaṁ iriyāpatham pi sannāmeti. Votthapana-kāmāvacarajavan'-ābhiññā pana viññattim pi samuṭṭhāpenti. Somanassa-javanāni pan'ettha terasa hasanam pi janenti.

Therein, the javanas of absorption also uphold the bodily postures. But the determining consciousness, javanas of the sense sphere, and direct-knowledge consciousness produce also (bodily and vocal) intimation. Herein, the thirteen javanas accompanied by joy produce smiling also.

Guide to §11

Material phenomena originating from consciousness (*cittasamuṭṭhāna-rūpa*): Material phenomena produced by consciousness spring up starting from the arising moment of the first *bhavanga citta* immediately after the rebirth consciousness. The rebirth consciousness does not produce consciousness-born matter, since, at the moment of rebirth, the matter that arises is born of *kamma*, and because this consciousness is a newcomer to the new existence. The tenfold sense consciousness lacks the power to produce matter, and the four immaterial resultants cannot do so since they arise only in the immaterial realms. According to the commentators, mental phenomena are strongest at the moment of arising, material phenomena strongest at the moment of presence. Consciousness, therefore, produces matter only at the moment of arising, when it is strongest, not at the moments of presence and dissolution.

The *javanas* of absorption, etc.: The maintenance or upholding of the bodily postures is a function of states of consciousness. The twenty-six *javanas* of absorption perform this function minimally, by maintaining the body in a sitting, standing, or lying position. The other thirty-two *cittas* mentioned — the determining consciousness, sense-sphere *javanas*, and direct-knowledge *cittas* — not only uphold the postures but also activate bodily and vocal intimation.

Thirteen … produce smiling too: An ordinary worldling (*puthujjana*) may smile or laugh with any of the four *cittas* rooted in greed and accompanied by joy, or with any of the four great wholesome *cittas* accompanied by joy. Trainees (*sekkha*) smile with six of these *cittas*, the two connected with wrong view being excluded. Arahants may smile with one of the five *cittas* — the four joyful great functionals (*kiriya*, *kriyā*) and the rootless smile-producing *citta*.

§12. Temperature as a Mode of Origin

Sītuṇhotu-samaññātā tejodhātu ṭhitipattā va utusamuṭṭhānarūpaṁ ajjhattañ ca bahiddhā ca yathārahaṁ samuṭṭhāpeti.

The fire element, which comprises both cold and heat, on reaching its stage of presence, produces, according to circumstances, both internal and external material phenomena originating from temperature.

Guide to §12

Material phenomena originating from temperature (*utusamuṭṭhānarūpa*): Beginning from the stage of presence at the moment of rebirth-linking, the internal fire element found in the material groups born of *kamma* combines with the external fire element and starts producing organic material phenomena originating from temperature. Thereafter, the fire element in the material groups born of all four causes produces organic material phenomena born of temperature throughout the course of existence. Externally, temperature, or the fire element, also produces inorganic material phenomena, such as climatic and geological transformations.

§13. Nutriment as a Mode of Origin

Ojāsankhāto āhāro āhārasamuṭṭhānarūpaṁ ajjhoharaṇakāle ṭhānappatto va samuṭṭhāpeti.

Nutriment, known as "nutritive essence," on reaching its stage of presence, produces material phenomena originating from nutriment at the time it is swallowed.

Guide to §13

Material phenomena originating from nutriment (*āhārasamuṭṭhānarūpa*): The internal nutritive essence, supported by the external, produces material phenomena at the moment of presence starting from the time it is swallowed. The nutritive essence that has reached presence in the material groups originating from nutriment produces a further pure octad, and the nutritive essence in that octad originates still a further octad; thus, the occurrence of octads links up ten or twelve times. The nutriment taken by a pregnant mother, pervading the body of the embryo, originates materiality in the child. Even nutriment smeared on the body is said to originate materiality. The nutritive essence in the internal groups born of the other three causes also originates several occurrences of pure octads in succession. The nutriment taken on one day can support the body for as long as seven days.

§14. Analysis by Way of Origins

Tattha hadaya-indriyarūpāni kammajān'eva, viññattidvayaṁ cittajam eva, saddo cittotujo, lahutādittayaṁ utucittāhārehi sambhoti. Avinibbhogarūpāni c'eva ākāsadhātu ca catūhi sambhūtāni. Lakkhaṇa-rūpāni na kutoci jāyanti.

Therein, the material phenomena of the heart and the (eight) faculties are born of kamma. The two media of intimation are born only of consciousness. Sound is born of consciousness and temperature. The triple qualities of lightness, (malleability, and wieldiness) arise from temperature, consciousness, and nutriment. The inseparable material phenomena and the element of space arise from four causes. Characteristic material phenomena do not arise from any cause.

Guide to §14

Articulate sounds are caused by consciousness, inarticulate sounds by temperature. The triple qualities of lightness, malleability, and wieldiness arise from favorable climatic conditions, a buoyant state of mind, and wholesome nutriment, while unfavorable climate, depressed states of mind, and unwholesome nutriment cause heaviness, rigidity, and unwieldiness in the physical body. The space element occurs as the interstices between the material groups born of the four causes, and, therefore, it is regarded as being derivatively born of the four causes. The reason why the characteristics do not arise from any cause is explained in the next section.

§15. Summary

Aṭṭhārasa paṇṇarasa terasa dvādasā ti ca
Kammacittotukāhārajāni honti yathākkammaṁ
Jāyamānādirūpānaṁ sabhāvattā hi kevalaṁ
Lakkhaṇāni na jāyanti kehicī ti pakāsitaṁ.

Ayam ettha rūpasamuṭṭhānanayo.

Eighteen, fifteen, thirteen, and twelve arise respectively from kamma, consciousness, temperature, and nutriment.

It is explained that the characteristics (of material phenomena) are not produced by any (modes of origin) since their intrinsic nature (sabhāva) consists solely in the qualities of being produced, etc.

Herein, this is the origination of matter.

Guide to §15

The eighteen that arise from *kamma* are: eight inseparables + eight faculties + heart-base + space.

The fifteen that arise from consciousness are: eight inseparables + five mutables + sound + space.

The thirteen that arise from temperature are: eight inseparables + lightness triad + sound + space.

The twelve that arise from nutriment are: eight inseparables + lightness triad + space.

The twenty-eight material phenomena can be further classified according to their number of causes as follows:

- One cause: eight faculties + heart-base + two intimations = 11;
- Two causes: sound = 1;
- Three causes: lightness triad = 3;
- Four causes: eight inseparables + space = 9;
- Causeless: characteristics = 4.

The Grouping of Material Phenomena (*kalāpayojana*)

§16. In Brief

Ekuppādā ekanirodhā ekanissayā sahavuttino ekavīsati rūpa-kalāpā nāma.

There are twenty-one material groups, inasmuch as they arise together, cease together, have a common basis, and occur together.

Guide to §16

Material phenomena do not occur singly, but in combination or groups known as "*rūpakalāpas*," of which twenty-one are enumerated. Just as all the *cetasikas* possess four characteristics (see Chapter 2, §1), so, too, do the material phenomena in a group. All the material phenomena in a group arise together and cease together. They have a common base, namely, the conascent great essentials, which are the proximate cause for the derivative phenomena as well as for each other. And they all occur together from their arising to their cessation.

§17. Groups Originating from *Kamma*

Tattha jīvitaṁ avinibbhogarūpañ ca cakkhunā saha cakkhudasakan ti pavuccati. Tathā sotādīhi saddhiṁ sotadasakaṁ, ghānadasakaṁ, jihvādasakaṁ, kāyadasakaṁ, itthibhāvadasakaṁ, pumbhāvadasakaṁ, vatthudasakañ cā ti yathākammaṁ yojetabbaṁ. Avinibbhogarūpam eva jīvitena saha jīvitanavakan ti pavuccati. Ime nava kammasamuṭṭhānakalāpā.

Therein, life and the (eight) inseparable material phenomena together with the eye are called the "eye decad." Similarly, (by joining the former nine) together with the ear and so forth, the ear decad, nose decad, tongue decad, body decad, female decade, male decad, (heart-)base decad, should respectively be formed. Inseparable material phenomena, together with life, are called the "vital nonad." These nine groups originate from kamma.

§18. Groups Originating from Consciousness

Avinibbhogarūpaṁ pana suddhaṭṭhakaṁ. Tad eva kāyaviññattiyā saha kāyaviññattinavakaṁ; vacīviññatti saddehi saha vacīviññattidasakaṁ; lahutādīhi saddhiṁ lahutādi-ekādasakaṁ, kāyaviññattilahutādi-dvādasakaṁ, vacīviññatti-saddalahutādi-terasakañ cā ti cha cittasamuṭṭhānakalāpa.

The inseparable material phenomena constitute the "pure octad." They, together with bodily intimation, constitute the bodily intimation nonad; together with vocal intimation and sound, the vocal intimation decad; together with the material phenomena of the lightness triad, the unidecad of the lightness triad; the dodecad of bodily intimation and the lightness triad; and the tridecad of vocal intimation, sound, and the lightness triad. These six material groups originate from consciousness.

§19. Groups Originating from Temperature

Suddhaṭṭhakaṁ, saddanavakaṁ, lahutādi-ekādasakaṁ, saddalahutādi-dvādasakañ cā ti cattāro utusamuṭṭhānakalāpa.

The pure octad, the sound nonad, the unidecad of the lightness triad; the dodecad of sound and the lightness triad — these four originate from temperature.

§20. Groups Originating from Nutriment

Suddhaṭṭhakaṁ lahutādi-ekādasakañ cā ti dve āhārasamuṭṭhāna-kalāpa.

The pure octad and the unidecad of the lightness triad are the two material groups that originate from nutriment.

§21. The Internal and External

Tattha suddhaṭṭhakaṁ saddanavakañ cā ti utusamuṭṭhānakalāpa bahiddhā pi labbhanti. Avasesā pana sabbe pi ajjhattikam eva.

Of them, the two material groups produced by temperature — the pure octad and the sound nonad — are found externally too. All the rest are strictly internal.

§22. Summary

Kammacittotukāhārasamuṭṭhānā yathākamaṁ
Nava cha caturo dve ti kalāpā ekavīsati
Kalāpānaṁ paricchedalakkhaṇattā vicakkhaṇā
Na kalāpangam icc'āhu ākāsaṁ lakkhaṇāni ca.

Ayam ettha kalāpayojanā.

There are twenty-one material groups — nine, six, four, and two — produced in due order from kamma, consciousness, temperature, and nutriment.

As space demarcates, and the characteristic marks just indicate, the wise state that they are not constituents of material groups.

Herein, this is the grouping of material phenomena.

Guide to §22

The nine groups produced by *kamma* are: (1) the eye decad; (2) the ear decad; (3) the nose decad; (4) the tongue decad; (5) the bodily decad; (6) the female decad; (7) the male decad; (8) the heart-base decad; (9) the vital nonad.

The six groups produced by consciousness are: (1) the pure octad; (2) the bodily intimation nonad; (3) the vocal intimation nonad; (4) the lightness triad unidecad; (5) the bodily intimation and lightness triad dodecad; (6) the vocal intimation and lightness triad tridecad.

The four groups produced by temperature are: (1) the pure octad; (2) the sound nonad; (3) the lightness triad unidecad; (4) the sound and lightness triad dodecad.

The two groups produced by nutriment are: (1) the pure octad; (2) the lightness triad unidecad.

The Occurrence of Material Phenomena (*rūpappavattikkama*)

§23. In the Sensory World

Sabbāni pan'etāni rūpāni kāmaloke yathārahaṁ anūnāni pavattiyaṁ upalabbhanti. Paṭisandhiyaṁ pana saṁsedajānañ c'eva opapātikānañ ca cakkhu-sota-ghāna-jivhā-kāya-bhāva-vatthu-dasaka-sankhātāni satta dasakāni pātubhavanti ukkaṭṭhavasena. Omaka-vasena pana cakkhu-sota-ghāna-bhāva-dasakāni kadāci pi na labbhanti. Tasmā tesaṁ vasena kalāpahāni veditabbā.

All these material phenomena are obtained with no deficiency, according to circumstances, during the course of existence in the sensory world. But, at rebirth-linking, to moisture-born beings and to those of spontaneous birth, there arise, at most, the seven decads — the decads of eye, ear, nose, tongue, body, sex, and the heart-base. As a minimum, sometimes the eye, ear, nose, and sex decads are not obtained. This is how deficiencies of material groups should be understood.

Gabbhaseyyakasattānam pana kāya-bhāva-vatthu-dasaka-sankhātāni tīṇi dasakāni pātubhavanti. Tatthā pi bhāvadasakaṁ kadāci na labbhati. Tato paraṁ pavattikāle kamena cakkhudasakādīni ca pātubhavanti.

To the womb-born creatures, there arise (at rebirth) three decads — the decads of body, sex, and the heart-base. Sometimes, however, the sex decad is not obtained. Thereafter, during the course of existence, gradually there arise the eye decad and so forth.

Guide to §23

The present section deals with the manner in which these material groups come into being at the moment of conception, during the course of existence, and in different realms. According to Buddhism, there are four kinds of birth, namely, egg-born beings (*aṇḍaja*), womb-born beings (*jalābuja*), moisture-born beings (*saṁsedaja*), and beings having spontaneous birth (*opapātika*). Moisture-born beings include certain lowly forms

of animal life. Beings having a spontaneous birth are generally invisible to the physical eye. *Petas* and *devas* usually belong to this class. By the mention of "womb-born creatures" in the text, egg-born beings are also implicitly included.

§24. The Continuity of Occurrence

Icc'evaṁ paṭisandhim upādāya kammasamuṭṭhānā, dutiya-cittam upādāya cittasamuṭṭhānā, ṭhitikālam upādāya utusamuṭṭhānā, ojāpharaṇam upādāya āhārasamuṭṭhānā cā ti catusamuṭṭhāna-rūpakalāpasantati kāmaloke dīpajālā viya nadīsoto viya ca yāvatāyukaṁ abbocchinnaṁ pavattati.

Thus, the continuity of material groups produced in four ways — namely, kamma-born from the time of rebirth-linking, consciousness-born from the second moment of consciousness, temperature-born from the time of the stage of presence, and nutriment-born from the time of diffusion of nutritive essence — uninterruptedly flows on in the sense sphere until the end of life, like the flame of a lamp or the stream of a river.

§25. At the Time of Death

Maraṇakāle pana cuticitt'opari sattarasamacittassa ṭhitikālam upādāya kammajarūpāni na uppajjanti. Puretaraṁ uppannāni ca kammajarūpāni cuticittasamakālam eva pavattitvā nirujjhanti. Tato paraṁ cittajāhārajarūpañ ca vocchijjati. Tato paraṁ utusamuṭṭhāna-rūpaparamparā yāva matakalebarasankhātā pavattanti.

But, at the time of death, kamma-born material phenomena no longer arise starting with the stage of presence of the seventeenth consciousness preceding the death of consciousness. Kamma-born material phenomena that arose earlier occur till the death-moment and then cease. Following that, the consciousness-born and nutriment-born material phenomena come to cessation. Thereafter, a continuity of material qualities by temperature persists in the form of the corpse.

§26. Verse

Icc'evaṁ matasattānaṁ punad eva bhavantare
Paṭisandhim upādāya tathā rūpaṁ pavattati.

Thus, to the deceased beings, again in a subsequent life, material phenomena arise, starting from the rebirth-linking in the same way.

§27. In the Fine-Material World

Rūpaloke pana ghāna-jivhā-kāya-bhāva-dasakāni ca āhāraja-kalāpāni ca na labbhanti. Tasmā tesaṁ paṭisandhikāle cakkhu-sota-vatthuvasena tīṇi dasakāni jīvitanavakañ cā ti cattāro kamma-samuṭṭhānakalāpā, pavattiyaṁ cittotusamuṭṭhānā ca labbhanti.

In the fine-material world, the decads of nose, tongue, body, sex, and the material groups produced by nutriment are not found. Therefore, to those beings, at the time of rebirth-linking, there arise four material groups produced by kamma — the three decads of eye, ear, and heart-base, and the vital nonad. During the course of existence, material phenomena produced by consciousness and by temperature are found.

Guide to §27

The beings in the fine-material realms, being asexual, lack the two decads of sex, and, though they possess the physical forms of nose, tongue, and body, these organs lack sense receptivity.

§28. Among Non-Percipient Beings

Asaññasattānaṁ pana cakkhu-sota-vatthu-saddāni pi na labbhanti. Tathā sabbāni pi cittajarūpāni. Tasmā tesaṁ paṭisandhikāle jīvitanavakam eva pavattiyañ ca saddavajjitaṁ utusamuṭṭhānarūpaṁ atiricchati.

Among the non-percipient beings, the eye, ear, heart-base, and sound are also not found. Similarly, no consciousness-born material phenomena are found. Therefore, at the moment of their rebirth-linking, only the vital nonad arises. During the course of existence, material phenomena produced by temperature, with the exception of sound, continue.

§29. Summary

Icc'evaṁ kāma-rūp'-āsaññisankhātesu tīsu ṭhānesu paṭisandhi-pavattivasena duvidhā rūpappavatti veditabbā.

Thus, in the three cases of the sensory world, the fine-material world, and non-percipient beings, the occurrence of material phenomena should be understood as twofold, by way of rebirth-linking and the course of existence.

Aṭṭhavīsati kāmesu honti tevīsa rūpisu
Sattaras'ev'asaññīnaṁ arūpe natthi kiñci pi.
Saddo vikāro jaratā maraṇañ c'opapattiyaṁ
Na labbhanti pavatte tu na kiñci pi na labbhati.

Ayam ettha rūpappavattikkamo.

In the sense planes, twenty-eight material phenomena are found; in the fine-material planes, twenty-three; among the non-percipients, seventeen; but none in the immaterial plane.

At the moment of conception, sound, mutability, decay, and death are not found. In the course of existence, there is nothing that is not obtained.

Herein, this is the procedure regarding the occurrence of material phenomena.

Nibbāna

§30. Definition

Nibbānaṁ pana lokuttarasankhātaṁ catumaggañāṇena sacchikātabbhaṁ magga-phalānam ālambanabhūtaṁ vānasankhātāya taṇhāya nikkhantattā nibbānan ti pavuccati.

Nibbāna is termed "supramundane" and is to be realized by the knowledge of the four paths (catumaggañāṇa). It becomes an object to the paths and its fruits and is called "Nibbāna" because it is a departure from craving, which is entanglement.

Guide to §30

***Nibbāna* is termed supramundane:** The concluding section of this chapter deals briefly with the fourth ultimate reality, *Nibbāna*. Etymologically, the word *Nibbāna* — the Pāḷi form of the better-known Sanskrit *nirvāṇa* — is derived from a verb *nibbāti* meaning 'to be blown out" or "to be extinguished." It thus signifies the extinguishing of the worldly "fires" of greed (*lobha*), hatred (*dosa*), and delusion (*moha*). But the Pāḷi commentaries prefer to treat it as the negation of, or "departure from" (*nikkhantatta*), the entanglement (*vāna*) of craving (*taṇhā*), the derivation that is offered here. For, as long as one is entangled by craving, one remains bound in *saṁsāra*, the cycle of birth and death; but, when all craving has been extinguished, one attains *Nibbāna*, the deliverance from the cycle of birth and death.

§31. Analysis

Tad etaṁ sabhāvato ekavidham pi sa-upādisesa-nibbānadhātu anupādisesa-nibbānadhātu cā ti duvidhaṁ hoti kāraṇapariyāyena. Tathā suññataṁ animittaṁ appaṇihitañ cā ti tividhaṁ hoti ākārabhedena.

Though Nibbāna is onefold according to its intrinsic nature, by reference to the basis (for distinction), it is twofold, namely, the element of Nibbāna with the residue remaining, and the element of Nibbāna without the residue remaining. It is threefold according to its different aspects, namely, void, signless, and desireless.

Guide to §31

Though *Nibbāna* is onefold according to its intrinsic nature, etc.: *Nibbāna* is a single undifferentiated ultimate reality. It is exclusively supramundane (*lokuttara*) and has one intrinsic nature (*sabhāva*), which is that of being the unconditioned deathless element totally transcendent to the conditioned world. Nevertheless, by reference to a basis for distinction, *Nibbāna* is said to be "twofold." The basis for distinction is the presence or absence of the five aggregates (*khandha*). The element of *Nibbāna* as experienced by Arahants is called "with the residue remaining" (*sa-upādisesa*) because, though the defilements (*kilesa*) have all been extinguished, the "residue" of aggregates acquired by past clinging remains through the duration of the Arahant's life. The element of *Nibbāna* attained with the Arahant's demise is called that "without the residue remaining" (*anupā-disesa*), because the five aggregates are discarded and are never acquired again. The two elements of *Nibbāna* are also called, in the Commentaries, "the extinguishment of the defilements" (*kilesa-parinibbāna*) and "the extinguishment of the aggregates" (*khandha-parinibbāna*).

It is threefold according to its different aspects: *Nibbāna* is called "the void" (*suññata*), because it is devoid of greed, hatred, and delusion and because it is devoid of all that is conditioned. It is called "signless" (*animitta*), because it is free from the signs of greed, hatred, and delusion and free from the signs of all conditioned things. It is called "desireless" (*appaṇihita*), because it is free from the hankering of greed, hatred, and delusion and because it is not desired by craving.

§32. Summary

Padam accutam accantam asankhatam anuttaraṁ
Nibbānam iti bhāsanti vānamuttā mahesayo.
Iti cittaṁ cetasikaṁ rūpaṁ nibbānam icc'api
Paramatthaṁ pakāsenti catudhā va tathāgatā.

Great seers who are free from craving declare that Nibbāna is an objective state which is deathless, absolutely endless, unconditioned, and unsurpassed.

Thus, as fourfold, the Tathāgatas reveal the ultimate realities — consciousness (citta), mental factors (cetasika), matter (rūpa), and Nibbāna.

Iti Abhidhammatthasangahe
Rūpasangahavibhāgo nāma
chaṭṭho paricchedo.

Thus ends the sixth chapter
in the Manual of Abhidhamma entitled
"The Compendium of Matter."

7

Compendium of Categories
(*Samuccayasangahavibhāga*)

§1. Introductory Verse

Dvāsattatividhā vuttā vatthudhammā salakkhaṇā
Tesaṁ dāni yathāyogaṁ pavakkhāmi samuccayaṁ.

The seventy-two kinds of entities have (already) been described, together with their characteristics. Now, I will speak of their categories in the ways that are applicable.

Guide to §1

The seventy-two kinds of entities: The four ultimate realities that have been described in the first six chapters can be analyzed into seventy-two distinct entities (*vatthudhammā*), that is, phenomena that exist with intrinsic natures (*sabhāva* — see Chapter 1, §2).

1. Consciousness (*citta*), though divided into eighty-nine types, is regarded as one entity because all *cittas* have the same intrinsic nature — the cognizing of an object.
2. The fifty-two mental factors (*cetasikas*) are viewed as a distinct ultimate entity since each *cetasika* has its own individual intrinsic nature.
3. The eighteen concretely produced material phenomena (*rūpa*) are, for the same reason, each reckoned separately as individual entities.
4. *Nibbāna*, which is one in essence, counts as a single entity.

Although the ten kinds of non-concretely produced matter are expounded under the heading of the ultimate realities, they are not considered to be concrete entities, because they lack intrinsic natures and thus do not enter into the range of insight contemplation.

I will speak of their categories: Having described the four ultimate realities with their seventy-two constituents, the author will now show how they are grouped into the various categories employed for classification in the Abhidhamma Piṭaka.

§2. Enumeration of Categories

Akusalasangaho, missakasangaho, bodhipakkhiyasangaho, sabbasangaho cā ti samuccayasangaho catubbidho veditabbo.

The compendium of categories should be understood as fourfold:

1. *The compendium of the unwholesome;*
2. *The compendium of mixed categories;*
3. *The compendium of requisites of enlightenment; and*
4. *The compendium of the whole.*

Enumeration of the Unwholesome (*akusalasangaha*)

§3. Taints

Kathaṁ? Akusalasangahe tāva cattāro āsavā: (1) kāmāsavo; (2) bhavāsavo; (3) diṭṭhāsavo; (4) avijjāsavo.

How? First, in the compendium of the unwholesome (akusala), there are four taints (āsava): (1) the taint of sensory desire (kāmāsava); (2) the taint of (attachment to) existence (bhavāsava); (3) the taint of wrong views (diṭṭhāsava); and (4) the taint of ignorance (avijjāsava).

Guide to §3

The word *āsava* means literally "that which flows out." In the Pāḷi language, the word denotes pus oozing from an abscess and intoxicants that have been fermented for a long time. The defilements classified as taints are called "*āsavas*," because they are similar to oozing pus and to fermented intoxicants. The Commentaries state that the *āsavas* are so called because they flow right up to the topmost plane of existence or because they flow up to change-of-lineage (*gotrabhū* — see Chapter 9, §34).

Of the four taints, the taint of sensory desire and the taint of (attachment to) existence are both modes of the *cetasika* greed (*lobha*), directed, in the one case, to sense pleasure, in the other, to continued existence. The taint (*āsava*) of wrong view (*diṭṭhi*) is

identified as the *cetasika* wrong view, and the taint of ignorance (*avijjā*) as the *cetasika* delusion (*moha*).

§4. Floods

Cattāro oghā: (1) kāmogho; (2) bhavogho; (3) diṭṭhogho; (4) avijjogho.

There are four floods (ogha): (1) the flood of sensory desire (kāmogha); (2) the flood of (attachment to) existence (bhavogha); (3) the flood of wrong views (diṭṭhogha); and (4) the flood of ignorance (avijjogha).

§5. Bonds

Cattāro yogā: (1) kāmayogo; (2) bhavayogo; (3) diṭṭhiyogo; (4) avijjāyogo.

There are four bonds (yoga): (1) the bond of sensory desire (kāmayoga); (2) the bond of (attachment to) existence (bhavayoga); (3) the bond of wrong views (diṭṭhiyoga); and (4) the bond of ignorance (avijjāyoga).

Guide to §§4—5

The same defilements (*kilesa*) that are called "taints" (*āsava*) are also called "floods" (*ogha*), because they sweep beings away into the ocean of existence and because they are hard to cross. They are further called "bonds" (*yoga*) because they yoke beings to suffering and do not allow them to escape.

§6. Bodily Knots

Cattāro ganthā: (1) abhijjhā kāyagantho; (2) vyāpādo kāyagantho; (3) sīlabbataparāmāso kāyagantho; (4) idaṁsaccābhiniveso kāyagantho.

There are four bodily knots (gantha): (1) the bodily knot of covetousness (abhijjhā); (2) the bodily know of ill will (vyāpāda); (3) the bodily knot of adherence to rites and ceremonies (sīlabbataparāmāsa); and (4) the bodily knot of dogmatic belief that "this alone is the truth" (idaṁsaccābhinivesa).

Guide to §6

The bodily knots are so called because they tie the mind to the body or the present body to bodies in future existences. Here, the term "body" (*kāya*) applies to both the mental and physical body in the sense of an aggregation. Of the four knots, covetousness means craving or greed, which pulls beings towards desirable objects. Ill will is identical with the *cetasika* hatred, which is manifested as aversion towards undesirable objects. Adherence to rites and ceremonies is the belief that the performance of rituals constitutes the means to liberation. Dogmatic belief is the firm conviction that one's own view is the only truth and that all other views are false. These last two bodily knots are both aspects of the *cetasika* wrong view.

§7. Clingings

Cattāro upādānā: (1) kāmupādānaṁ; (2) diṭṭhupādānaṁ; (3) sīlabbatupādānaṁ; (4) attavādupādānaṁ.

There are four clingings (upādāna): (1) clinging to sense pleasure (kāmupādāna); (2) clinging to wrong views (diṭṭhupādāna); (3) clinging to rites and ceremonies (sīlabbatupādāna); and (4) clinging to a doctrine of self (attavādupādāna).

Guide to §7

Of the four kinds of clinging, the first may be understood as intensified craving for sense pleasures, though the Commentaries point out that this kind of clinging can also be understood more broadly as craving for any of the things of the world. Clinging to wrong views is the adoption of any of the morally pernicious views such as nihilism, fatalism, etc., or any of the speculative views about the eternal or non-eternal existence of the world, etc.[98] Clinging to rites and ceremonies is the wrong view that the performance of rites and rituals or the undertaking of ascetic practices and related observances can lead to liberation. Clinging to a doctrine of self is the adoption of personality view (*sakkāyadiṭṭhi*), the identification of any of the five aggregates as a self or the accessories of a self. The Suttas mention twenty types of personality view. These are obtained by considering each of the five aggregates in four ways, thus: "One regards materiality as self, or self as possessing materiality, or materiality as in self, or self as in materiality." The same is repeated with respect to feeling, perception, mental formations, and consciousness (cf., for example, *Majjhima Nikāya* 44/I, 300). The clinging to sense

[98] The Brahmajāla Sutta (*Dīgha Nikāya* 1) enumerates 62 kinds of wrong views concerning the nature of the self and the world. These all fall into the two extreme views of eternalism, which affirms their eternal existence, and annihilationism, which posits their eventual destruction.

pleasures is a manifestation of greed (*lobha*), the other three clingings are modes of the *cetasika* wrong view (*diṭṭhi*).

§8. Hindrances

Cha nīvaraṇāni: (1) kāmacchandanīvaraṇaṁ; (2) vyāpāda-nīvaraṇaṁ; (3) thīnamiddhanīvaraṇaṁ; (4) udhaccakukkuccanīvaraṇaṁ; (5) vicikicchānīvaraṇaṁ; (6) avijjānīvaraṇaṁ.

There are six hindrances (nīvaraṇa): the hindrance of (1) desire for gratification of the senses (kāmacchanda); (2) ill will (vyāpāda); (3) sloth and torpor (thīna-middha); (4) restlessness and worry (udhacca-kukkucca); (5) doubt (vicikicchā); and (6) ignorance (avijjā).

Guide to §8

The hindrances are so called because they obstruct the way to a rebirth in the celestial realms and to the attainment of *nibbāna*. According to the Commentaries, the hindrances are mental factors that prevent unarisen wholesome states from arising and that do not allow arisen wholesome mental states to endure. The first five hindrances are the major obstacles to the attainment of the *jhānas*, while the sixth hindrance is the major obstacle to the arising of wisdom.

Altogether, eight *cetasikas* are included among the hindrances. In two cases, however, a pair of mental factors is counted as a single hindrance. The Abhidhamma Commentaries explain that sloth and torpor, and restlessness and worry, are joined into compounds because of the similarities in their respective functions, conditions, and antidotes. Sloth and torpor both have the function of engendering mental sluggishness, they are conditioned by laziness and drowsiness, and they are countered by arousing energy. Restlessness and worry share the function of engendering disquietude, they are conditioned by disturbing thoughts, and they are countered by the development of calm.

§9. Latent Dispositions

Satt'ānusayā: (1) kāmarāgānusayo; (2) bhavarāgānusayo; (3) paṭighānusayo; (4) mānānusayo; (5) diṭṭhānusayo; (6) vicikicchānusayo; (7) avijjānusayo.

There are seven latent dispositions (anusaya): the latent dispositions to (1) sensory lust (kāmarāga); (2) attachment to existence (bhavarāga); (3) aversion

(paṭigha); (4) conceit (māna); (5) wrong views (diṭṭhi); (6) doubt (vicikicchā); and (7) ignorance (avijjā).

Guide to §9

The latent dispositions (*anusaya*) are defilements that "lie along with" (*anusenti*) the mental process to which they belong, rising to the surface as obsessions whenever they meet with suitable conditions. The term "latent dispositions" highlights the fact that the defilements are liable to rise so long as they have not been eradicated by the supramundane paths. Though all defilements are, in a sense, latent dispositions, the seven mentioned here are the most prominent. Both sensory lust and attachment to existence are modes of greed; the others are each distinct *cetasikas*. Thus, altogether, six *cetasikas* function as *anusayas*.

§10. Fetters (Suttanta Method)

> *Dasa saṁyojanāni: (1) kāmarāgasaṁyojanaṁ; (2) rūparāgasaṁyojanaṁ; (3) arūparāgasaṁyojanaṁ; (4) paṭighasaṁyojanaṁ; (5) mānasaṁyojanaṁ; (6) diṭṭhisaṁyojanaṁ; (7) sīlabbataparāmāsasaṁyojanaṁ; (8) vicikicchāsaṁyojanaṁ; (9) uddhaccasaṁyojanaṁ; (10) avijjāsaṁyojanaṁ, suttante.*

There are ten fetters (saṁyojana), according to the Suttanta method: the fetters of: (1) desire for gratification of the senses (sensory lust) (kāmarāga); (2) attachment to fine-material existence (rūparāga); (3) attachment to immaterial existence (arūparāga); (4) aversion (paṭigha); (5) conceit (māna); (6) wrong views (diṭṭhi); (7) adherence to rites and ceremonies (rites and rituals) (sīlabbataparāmāsa); (8) doubt (vicikicchā); (9) restlessness (uddhacca); and (10) ignorance (avijjā).

§11. Fetters (Abhidhamma Method)

> *Aparāni dasa saṁyojanāni: (1) kāmarāgasaṁyojanaṁ; (2) bhavarāgasaṁyojanaṁ; (3) paṭighasaṁyojanaṁ; (4) mānasaṁyojanaṁ; (5) diṭṭhisaṁyojanaṁ; (6) sīlabbataparāmāsasaṁyojanaṁ; (7) vicikkicchāsaṁyojanaṁ; (8) issāsaṁyojanaṁ; (9) macchariyasaṁyojanaṁ; (10) avijjāsaṁyojanaṁ, abhidhamme.*

There are another ten fetters, according to the Abhidhamma method: the fetters of: (1) desire for gratification of the senses (sensory lust); (2) attachment to existence;

(3) aversion; (4) conceit; (5) wrong views; (6) adherence to rites and ceremonies (rites and rituals); (7) doubt; (8) envy; (9) avarice; and (10) ignorance.

Guide to §§10—11

The fetters are unwholesome mental factors that bind beings to the round of existence (*saṁsāra*). The first set of ten fetters is mentioned both in the Sutta Piṭaka and in the Abhidhamma Piṭaka, the second set only in the Abhidhamma Piṭaka. In the first set, (1)—(3) are aspects of greed (*lobha*), (6)—(7) are aspects of wrong view (*diṭṭhi*), and the rest are distinct *cetasikas*. In the second set, (1)—(2) are aspects of greed, (5)—(6) are aspects of wrong view, and the rest are distinct *cetasikas*.

§12. Defilements

Dasa kilesā: (1) lobho; (2) doso; (3) moho; (4) māno; (5) diṭṭhi,
(6) vicikkicchā; (7) thīnaṁ; (8) uddhaccaṁ; (9) ahirikaṁ; (10) anottappaṁ.

There are ten defilements (kilesa): (1) greed (lobha); (2) hatred (dosa); (3) delusion (moha); (4) conceit (māna); (5) wrong views (diṭṭhi); (6) doubt (vicikkicchā); (7) sloth (thīna); (8) restlessness (uddhacca); (9) shamelessness (ahirika); and (10) fearlessness of wrongdoing (anottappa).

Guide to §12

The defilements (*kilesa*) are so called because they afflict (*kilissanti*) or torment the mind, or because they defile beings by dragging them down to a mentally soiled and depraved condition.

§13. A Clarification

Āsavādīsu pan'ettha kāmabhavanāmena tabbatthukā taṇhā
adhippetā. Sīlabbataparāmāso idaṁsaccābhiniveso attavādupādānañ
ca tathāpavattaṁ diṭṭhigatam eva pavuccati.

Herein, among the taints (āsava), it is craving (taṇhā) that is intended by the terms "sensory desire" (kāmataṇhā) and "(attachment to) existence" (bhavataṇhā), since it has them (that is, desire for gratification of the senses and existence) as its basis. It is wrong view (diṭṭhi) that is spoken of as "adherence to rites and ceremonies," "the

dogmatic belief that 'this alone is truth'," and "clinging to a doctrine of self," because it occurs in such modes.

§14. Summary

Āsavoghā ca yogā ca tayo ganthā ca vatthuto
Upādānā duve vuttā aṭṭha nīvaraṇā siyuṁ.
Chaḷevānusayā honti nava saṁyojanā matā
Kilesā dasa vutto'yaṁ navadhā pāpasangaho.

By way of entity, the taints, floods, bonds, and knots are threefold. There are two kinds of clinging spoken of and eight hindrances.

The latent dispositions are only six, and the fetters can be understood as nine. The defilements are ten. Thus, the compendium of evil is stated as ninefold.

Guide to §14

This section attempts to show how the different categories of defilements can be reduced to the fourteen unwholesome *cetasikas*.

Compendium of Mixed Categories
(*missakasangaha*)

§15. Roots

Missakasangahe cha hetū: (1) lobho; (2) doso; (3) moho; (4) alobho; (5) adoso; (6) amoho.

In the compendium of mixed categories (missaka), there are six roots (hetu): (1) greed (lobha); (2) hatred (dosa); (3) delusion (moha); (4) non-greed (alobha); (5) non-hatred (adosa); and (6) non-delusion (amoho).

Guide to §15

The compendium of mixed categories is so called because it presents classificatory schemes that include wholesome, unwholesome, and morally indeterminate factors together. On the roots, see Chapter 3, §5.

§16. *Jhāna* Factors

Satta jhānangāni: (1) vitakko, (2) vicāro, (3) pīti, (4) ekaggatā, (5) somanassaṁ, (6) domanassaṁ, (7) upekkhā.

There are seven jhāna factors: (1) initial application (vitakka); (2) sustained application (vicāra); (3) zest (pīti); (4) one-pointedness (ekaggatā); (5) joy (somanassa); (6) displeasure (domanassa); and (7) equanimity (upekkhā).

Guide to §16

The word *jhāna* is not used here in the usual sense of "meditative absorption," but in the broader sense of "close contemplation (*upanijjhāyana*) of an object." Therefore, the states listed here are considered *jhāna* factors even when they occur outside a meditative framework. These seven *cetasikas* are called "*jhāna* factors" (*jhānanga*), because they enable the mind to closely contemplate its object. Of them, displeasure (*domanassa*) is extremely unwholesome and occurs only in the two *cittas* connected with aversion. The other six can be wholesome, unwholesome, or indeterminate, depending on the *citta* in which they occur.

§17. Path Factors

Dvādasa maggangāni: (1) sammādiṭṭhi; (2) sammāsankappo; (3) sammāvācā; (4) sammākammanto; (5) sammā-ājivo; (6) sammāvāyāmo; (7) sammāsati; (8) sammāsamādhi; (9)micchādiṭṭhi; (10) micchā-sankappo; (11) micchāvāyāmo; (12) micchāsamādhi.

There are twelve path factors (magganga): (1) right view (sammādiṭṭhi); (2) right intention (sammāsankappa); (3) right speech (sammāvācā); (4) right action (sammākammanta); (5) right livelihood (sammā-ājiva); (6) right effort (sammāvāyāma); (7) right mindfulness (sammāsati); (8) right concentration (sammāsamādhi); (9) wrong view (micchādiṭṭhi); (10) wrong intention (micchāsankappa); (11) wrong effort (micchā-vāyāma); and (12) wrong concentration (micchāsamādhi).

Guide to §17

Here, the word "path" (*magga*) is used in the sense of "that which leads to a particular destination," that is, towards the blissful states of existence, the woeful states, and *nibbāna*. Of the twelve path factors, the first eight lead to the blissful states and *nibbāna*, while the last four lead to the woeful states.

These twelve path factors (*magganga*) can be reduced to nine *cetasikas*. Right view is the *cetasika* of wisdom (*paññā*). Right intention, right effort, right mindfulness, and right concentration are, respectively, the *cetasikas* of initial application (*vitakka*), energy (*viriya*), mindfulness (*sati*), and one-pointedness (*ekaggatā*) found in the wholesome and indeterminate *cittas* with roots. Right speech, right action, and right livelihood are the three abstinences (*virati*) found collectively in the supramundane *cittas* and separately on particular occasions in mundane wholesome *cittas*.

Of the four wrong path factors, wrong view is the *cetasika* of views (*diṭṭhi*) and is the only exclusively unwholesome *cetasika* among the path factors. The other three factors are, in order, the *cetasikas* of initial application, energy, and one-pointedness in the unwholesome *cittas*. There are no distinct path factors of wrong speech, wrong action, and wrong livelihood, since these are simply unwholesome modes of conduct motivated by defilements. There is no factor of wrong mindfulness, since mindfulness is an exclusively beautiful *cetasika* absent in the unwholesome *cittas*.

§18. Faculties

Bāvīsat'indriyāni: (1) cakkhundriyaṁ; (2) sotindriyaṁ; (3) ghānindriyaṁ; (4) jivhindriyaṁ; (5) kāyindriyaṁ; (6) itthindriyaṁ; (7) purisindriyaṁ; (8) jīvitindriyaṁ; (9) manindriyaṁ; (10) sukhindriyaṁ; (11) dukkhindriyaṁ; (12) somanassindriyaṁ; (13) domanassindriyaṁ; (14) upekkhindriyaṁ; (15) saddhindriyaṁ; (16) viriyindriyaṁ; (17) satindriyaṁ; (18) samādhindriyaṁ; (19) paññindriyaṁ; (20) anaññātaññassāmītindriyaṁ; (21) aññindriyaṁ; (22) aññātāvindriyaṁ.

There are twenty-two faculties (indriya): (1) the eye faculty (cakkhu); (2) the ear faculty (sota); (3) the nose faculty (ghāna); (4) the tongue faculty (jivhā); (5) the body faculty (kāya); (6) the femininity faculty (itthi); (7) the masculinity faculty (purisa); (8) the life faculty (jīvita); (9) the mind faculty (mana); (10) the pleasure faculty (sukha); (11) the pain faculty (dukkha); (12) the joy faculty (somanassa); (13) the displeasure faculty (domanassa); (14) the equanimity faculty (upekkhā); (15) the faith faculty (saddhā); (16) the energy faculty (viriya); (17) the mindfulness faculty (sati); (18) the concentration faculty (samādhi); (19) the wisdom faculty (paññā); (20) the "I will know the unknown" faculty (anaññātaññassāmītindriya); (21) the faculty of final knowledge (aññindriya); and (22) the faculty of one who has final knowledge (aññātāvindriya).

Guide to §18

The faculties are phenomena that exercise control in their respective domains over their associated states. The first five faculties are identified with the five physical sensitivities; the two sexual faculties (6—7) with the two material phenomena of sex; the

life faculty (8) is twofold, as the mental life faculty and the physical life faculty. The mind faculty (9) is consciousness (*citta*) in its entirety, that is, all eighty-nine *cittas*. The five faculties of feeling were discussed above (Chapter 3, §2). The five spiritual faculties (15—19) reappear below at §27, and the last three faculties are explained at §22.

§19. Powers

Nava balāni: (1) saddhābalaṁ; (2) viriyabalaṁ; (3) satibalaṁ; (4) samādhibalaṁ; (5) paññābalaṁ; (6) hiribalaṁ; (7) ottappabalaṁ; (8) ahirikabalaṁ; (9) anottappabalaṁ.

There are nine powers (bala): (1) the power of faith (saddhā); (2) the power of energy (viriya); (3) the power of mindfulness (sati); (4) the power of concentration (samādhi); (5) the power of wisdom (paññā); (6) the power of shame (hiri); (7) the power of fear of wrongdoing (ottappa); (8) the power of shamelessness (ahiri); and (9) the power of fearlessness of wrongdoing (anottappa).

Guide to §19

These nine powers are so called because they cannot be shaken by their opposites and because they strengthen their adjuncts. Powers (1), (3), (5), (6), and (7) may be either wholesome or indeterminate; (8) and (9) are exclusively unwholesome (2) and (4) are all three qualities.

§20. Predominants

Cattāro adhipatī: (1) chandādhipati; (2) viriyādhipati; (3) cittādhipati; (4) vīmaṁsādhipati.

There are four predominants (adhipati): (1) predominance of desire (chanda); (2) predominance of energy (viriya); (3) predominance of consciousness (citta); and (4) predominance of investigation (vīmaṁsā).

Guide to §20

The predominants (*adhipati*) are factors that dominate the *cittas* to which they belong in undertaking and accomplishing difficult or important tasks. The difference between the predominants and the faculties lies in the degree and range of their control. A predominant exercises supreme control over the entire *citta*, while a faculty exercises

control only in its respective sphere. Thus, whereas several faculties can be present in a single *citta*, only one predominant can be present at any given time. In this respect, a predominant is compared to a monarch who, as the sole head of state, lords over all his ministers, while the faculties are compared to the ministers, who can manage their own ministries, departments, or agencies but cannot interfere with the others.

The four predominants are the *cetasika* desire (that is, desire-to-act, which should not be confused with *lobha*, desire as greed), the *cetasika* energy, the *cetasika* consciousness, and the *cetasika* wisdom, here called "investigation." Desire, energy, and consciousness become predominants only in fifty-two *javana cittas*, the two rooted in delusion (*moha*) and the Arahant's smiling (*hasana*) consciousness being the exceptions; investigation becomes a predominant only in the thirty-four three-rooted *javana cittas*. Only one state can be predominant at a time, and then only when it dominates the conascent states. The predominant investigation (*vīmaṁsā*) may be wholesome (*kusala*) or indeterminate (*abyākata*); the other predominants are of all three ethical qualities (wholesome, unwholesome, indeterminate).

§21. Nutriments

Cattāro āhārā: (1) kabaḷīkāro āhāro; (2) phasso dutiyo; (3) manosañcetanā tatiyā; (4) viññāṇaṁ catutthaṁ.

There are four nutriments (āhāra): (1) edible food (kabalīkāra / kabalinkāra); (2) contact (phassa) as the second; (3) mental volition (manosañcetanā) as the third; and (4) consciousness (viññāṇa) as the fourth.

Guide to §21

The word nutriment (*āhāra*) means "that which sustains by acting as a strong supporting condition." According to the Suttanta method of explanation, edible food as nutriment sustains the physical body; contact sustains feeling; mental volition sustains rebirth in the three realms of existence, because volition (*cetanā*) is *kamma*, and *kamma* generates rebirth; and consciousness sustains the compound of mind-and-body (*nāma-rūpa*). According to the Abhidhamma method, edible food sustains the material phenomena of fourfold origination in the body, and the other three nutriments sustain all their conascent mental and material phenomena. Whereas edible food, as matter, is indeterminate, the three mental nutriments can be of all three ethical qualities.

§22. Clarifications

Indriyesu pan'ettha sotāpattimaggañāṇaṁ anaññātaññas-

sāmītindriyaṁ: arahattaphalañāṇaṁ aññātāvindriyaṁ; majjhe cha ñāṇāni aññindriyānī ti pavuccanti. Jīvintindriyañ ca rūpārūpavasena duvidhaṁ hoti.

Herein, among the faculties, it is explained that the faculty "I will know the unknown" is the knowledge of the path of stream-entry (sotāpatti); the faculty of one who has final knowledge is the knowledge of the fruit of Arahatship; the faculty of final knowledge is the six intermediate kinds of (supramundane) knowledge. The life faculty is twofold — physical and mental.

Pañcaviññāṇesu jhānangāni, aviriyesu balāni, ahetukesu maggangāni na labbhanti. Tathā vicikicchācitte ekaggatā maggindriyabalabhāvaṁ na gacchati. Dvihetuka-tihetuka-javanesv'eva yathāsambhavaṁ adhipati eko'va labbhati.

The jhāna factors are not found in the fivefold sense consciousness, the powers in those (kinds of consciousness) that are without energy, or the path factors in those that are rootless. So too, in the consciousness accompanied by doubt, one-pointedness does not attain to the stature of a path factor, a faculty, or a power. Only one predominant is obtained at a time, according to circumstances, and only in javanas with two roots and three roots.

Guide to §22

The five types of sense consciousness are merely simple confrontations with their respective objects. Because their function and physical base are weak and they occupy an elementary place in the cognitive process, they cannot engage in a close contemplation of the object, and, thus, their concomitant feelings and one-pointedness do not acquire the status of *jhāna* factors. Moreover, initial application (*vitakka*) is the foundation of *jhāna* factors (*jhānanga*), and, in the five types of sense consciousness, initial application is absent, not because it has been transcended (as in the higher *jhānas*) but because they are too primitive in function to include it.

Similarly, energy (*viriya*) is required in a *citta* for its constituents to acquire the status of powers (*bala*). Therefore, in the sixteen *cittas* devoid of energy (*aviriya*), the mental factor of one-pointedness (*ekaggatā*) cannot fulfill the function of the power of concentration.

The *cittas* devoid of roots (*ahetuka*) cannot serve as a path leading to a particular destination; thus, the path factors (*magganga*) are not found in the eighteen rootless *cittas*.

In the consciousness accompanied by doubt (*vicikicchā*), one-pointedness lacks reinforcement by decision (*adhimokkha*) and is overrun by doubt, with its vacillating nature; thus, it cannot attain to the status of a path factor, faculty, or power.

The predominants (*adhipati*) can occur only one at a time, for it is inherent in the nature of predominance that only one state can function as a predominant in any given *citta*, and then only in *javanas* with two or three roots "according to circumstances," that is, when one of the four predominant factors is exercising the role of predominance.

§23. Summary

Cha hetū pañca jhānangā maggangā nava vatthuto
Soḷas'indriyadhammā ca baladhammā nav'eritā.
Cattāro'dhipatī vuttā tathāhārā ti sattadhā
Kusalādisamākiṇṇo vutto missakasangaho.

By way of entity, six roots, five jhāna factors, nine path factors, sixteen faculties, and nine powers have been described.

Likewise, four predominants have been stated and four nutriments. Thus, the compendium of mixed categories, consisting of a combination of wholesome states and the rest, has been stated in seven ways.

Guide to §23

By way of entity, the *jhāna* factors are fivefold, because joy, displeasure, and equanimity are all feelings, and feeling is a single *cetasika*. The reduction of the path factors to nine has been explained above. The faculties become sixteen because faculties (10)—(14) are all represented by one *cetasika*, feeling, while faculties (19)—(22) are all aspects of the *cetasika* wisdom; the life faculty becomes two entities — one material counted among the twenty-eight kinds of material phenomena, the other counted among the fifty-two *cetasikas*.

Compendium of Requisites of Enlightenment
(*bodhipakkhiyasangaha*)

§24. Four Foundations of Mindfulness

Bodhipakkhiyasangahe cattāro satipaṭṭhānā: (1) kāyānupassanā-satipaṭṭhānaṁ; (2) vedanānupassanā-satipaṭṭhānaṁ; (3) cittānupassanā-satipaṭṭhānaṁ; (4) dhammānupassanā-satipṭṭhānaṁ.

In the compendium of requisites of enlightenment, there are four foundations of mindfulness (satipaṭṭhāna): (1) the foundation of mindfulness in contemplation of the body; (2) the foundation of mindfulness in contemplation of feelings; (3) the foundation

of mindfulness in contemplation of consciousness; and (4) the foundation of mindfulness in contemplation of mental objects.

Guide to §24

Requisites of enlightenment: The Pāḷi expression *bodhipakkhiyadhammā* means, literally, "states on the side of enlightenment." Although the expression only appears rarely in the *suttas*, in later literature, it comes to be used as a general term for the thirty-seven factors into which the Buddha compressed the practice of his teaching (cf. *Dīgha Nikāya* 16/ii, 20; *Majjhima Nikāya* 77/ii, 11—12). These factors are called "requisites of enlightenment," because they conduce to the attainment of enlightenment, which is the knowledge of the four supramundane paths. The thirty-seven requisites, as shown, fall into seven groups.[99]

Four foundations of mindfulness (*satipaṭṭhāna*): The word *paṭṭhāna* here is taken to have the dual meanings of "setting up" (or "application" = *upaṭṭhāna*) and "foundations," that is, of *sati*, or mindfulness. The four foundations of mindfulness form a complete system of meditation practice for the development of mindfulness and insight. The method is expounded at length in two *suttas*[100] (*Dīgha Nikāya* 22; *Majjhima Nikāya* 10) and in a short collection of *suttas*, the Satipaṭṭhāna Saṁyutta (*Saṁyutta Nikāya* 47).

The four foundations of mindfulness have a single essence, which consists of mindful contemplation (*anupassanā*) of phenomena. They are differentiated insofar as this mindful contemplation is to be applied to four objects — the body (*kāya*), feelings (*vedanā*), states of consciousness (*citta*), and mental objects (*dhamma*). The latter comprises such factors as the five hindrances (*nīvaraṇa*),[101] the five aggregates (*khandha*), the six sense bases (*āyatana*), the seven enlightenment factors (*bojjhanga*),[102]

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[99] For a detailed account, cf. Ledi Sayādaw, *The Requisites of Enlightenment* (Kandy: Buddhist Publication Society, *Wheel* no. 171/174 [1971]).

[100] For the *suttas* and their commentaries, cf. Soma Thera, *The Way of Mindfulness* (Kandy: Buddhist Publication Society [1981]). The best modern expositions are Nyanaponika Thera, *The Heart of Buddhist Meditation* (York Beach, ME: Samuel Weiser [1965]) and U Silānanda, *The Four Foundations of Mindfulness* (Boston, MA: Wisdom Publications [1990]).

[101] The hindrances are five qualities that are obstacles to the mind and that blind our mental vision. When they are present, we cannot reach neighborhood concentration (*upacāra-samādhi*) and full concentration (*appāna-samādhi*) and are unable to discern the truth clearly. The five hindrances are: (1) desire for gratification of the senses (*kāmacchanda*); (2) ill will / hatred / aversion (*vyāpāda*); (3) sloth and torpor (*thīna-middha*); (4) restlessness and worry (*uddhacca-kukkucca*); and (5) skeptical doubt (*vicikicchā*). Cf. Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines* (fourth revised edition [1980]), pp. 129—130.

[102] The seven factors of enlightenment are (see below, §29): (1) mindfulness (*satisambojjhanga*); (2) investigation of the truth (*dhammavicaya*), that is, insight into mental and material phenomena as they really are; (3) energy / effort (*viriya*); (4) zest / bliss / joy / rapture (*pīti*); (5) tranquility (*passaddhi*); (6) concentration (*samādhi*); and (7) equanimity (*upekkhā*). Cf. Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines* (fourth revised edition [1980]), pp. 41—42.

and the Four Noble Truths (*ariya-sacca*). The practice of the four foundations of mindfulness is identical with right mindfulness (*sammāsati*) as the seventh factor of the Noble Eightfold Path (*aṭṭhangika-magga*).

§25. Four Supreme Efforts

Cattāro sammappadhānā: (1) uppannānaṁ pāpakānaṁ dhammānaṁ pahānāya vāyāmo; (2) anuppannānaṁ pāpakānaṁ dhammānaṁ anuppādāya vāyāmo; (3) anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya vāyāmo; (4) uppannānaṁ kusalānaṁ dhammānaṁ bhiyyobhāvāya vāyāmo.

There are four supreme efforts (sammappadhāna): (1) the effort to abandon unwholesome mental states that have already arisen; (2) the effort to prevent unarisen unwholesome mental states from arising; (3) the effort to develop wholesome mental states that have not yet arisen; and (4) the effort to maintain and perfect wholesome mental states that have already arisen.

Guide to §25

Four supreme efforts (*sammappadhāna*): Here, one mental factor, energy (*viriya*), performs four separate functions. This fourfold effort is identical with Right Effort, the sixth stage of the Noble Eightfold Path.

§26. Four Means to Accomplishment

Cattāro iddhipādā: (1) chandiddhipādo; (2) viriyiddhipādo; (3) cittidhipādo; (4) vīmaṁsiddhipādo.

There are four means to accomplishment (iddhipāda): the means to accomplishment consisting of: (1) desire (chanda); (2) energy (viriya); (3) consciousness (citta); and (4) investigation (vīmaṁsā).

Guide to §26

Four means to accomplishment (*iddhipāda*): The word *iddhi* here signifies all sublime and supramundane states to be accomplished by applying effort to the practice of the Buddha's teaching. The principal methods of achieving these are called "the means to accomplishment." There are identical with the four predominants (see above, §20).

However, while those states become predominants (*adhipati*) on any occasion when they are instrumental in accomplishing a goal, they become *iddhipādas* only when they are applied to achieving the goal of the Buddha's teaching. The expression *iddhipāda* extends to both mundane and supramundane states.[103]

§27. Five Faculties

Pañc'indriyāni: (1) saddhindriyaṁ; (2) viriyindriyaṁ; (3) satindriyaṁ; (4) samādhindriyaṁ; (5) paññindriyaṁ.

There are five faculties (indriya): the faculties of: (1) faith (saddhā); (2) energy (viriya); (3) mindfulness (sati); (4) concentration (samādhi); and (5) wisdom (paññā).

§28. Five Powers

Pañca balāni: (1) saddhābalaṁ; (2) viriyabalaṁ; (3) satibalaṁ; (4) samādhibalaṁ; (5) paññābalaṁ.

There are five powers (bala): the powers of: (1) faith (saddhā); (2) energy (viriya); (3) mindfulness (sati); (4) concentration (samādhi); and (5) wisdom (paññā).

Guide to §§27—28

The faculties (*indriya*) and powers (*bala*) comprise the same five factors, though different functions are attached to the two categories. The faculties are factors that *exercise control* in their respective domains, while the powers are the same factors considered as being *unshakable by their opposites*. Thus, the five faculties exercise control in the respective spheres of resolution (*abhimokkha*), exertion (*paggaha*), awareness (*upaṭṭhāna*), non-distraction (*avikkhepa*), and discernment (*dassana*); in doing so, they help to overcome their opposites — indecision, laziness, negligence, agitation, and delusion. The five powers are these same states considered as unwavering and as incapable of being overcome by their opposites: (1) the power of faith is unshakable by lack of faith (unbelief); (2) the power of energy is unshakable by laziness; (3) the power of mindfulness is unshakable by forgetfulness; (4) the power of concentration is unshakable by distractedness; and (5) the power of wisdom is unshakable by ignorance. They represent, therefore, the aspect of *firmness* in the spiritual faculties. According to

[103] The explanation given here is derived from Ledi Sayādaw (*Paramatthadīpanī-Ṭīkā*, "The Elucidation of the Ultimate Meaning"). The view expressed by Venerable Nārada in the previous editions of this *Manual*, that the *iddhipādas* are solely supramundane, appears to be mistaken.

the *Angutara Nikāya* V, 15, the power of faith becomes manifest in the four qualities of a Stream-enterer (*sotāpannassa angāni*),[104] the power of energy in the four right efforts (*padhāna*),[105] the power of mindfulness in the four foundations of mindfulness (*sati-paṭṭhāna*),[106] the power of concentration in the four fine-material absorptions (*rūpajjhāna*),[107] and the power of wisdom in the full comprehension of the Four Noble Truths (*ariya-sacca*).[108]

In the development of the faculties, faith and wisdom are to be balanced to avoid the extremes of blind credulity and intellectual cleverness; energy and concentration are to be balanced to avoid restless agitation and sluggish immobility of mind. But strong mindfulness is always necessary, for mindfulness oversees the development of the other faculties and ensures that they are kept in balance.

§29. Seven Factors of Enlightenment

> *Satta bojjhangā: (1) satisambojjhango; (2) dhammavicaya-sambojjhango; (3) viriyasambojjhango; (4) pītisambojjhango; (5) passaddhisambojjhango; (6) samādhisambojjhango; (7) upekkhā-sambojjhango.*

There are seven factors of enlightenment (bojjhanga): (1) mindfulness (sati-sambojjhanga); (2) investigation of the truth (dhamma-vicaya); (3) energy / effort (viriya); (4) zest / bliss / joy / rapture (pīti); (5) tranquility (passaddhi); (6) concentration (samādhi); and (7) equanimity (upekkhā).

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[104] The four qualities of a stream-enterer (*Sotāpanna*) are: (1) unshakable faith towards the Enlightened One (*Buddha*); (2) unshakable faith towards the Doctrine (*Dhamma*); (3) unshakable faith towards the Order (*Sangha*); and (4) perfect morality (*sīla*). The four (preliminary) "conditions to stream-entry" (*sotāpattiyanga*) are: (1) companionship with good persons; (2) hearing the Doctrine (*Dhamma*); (3) wise reflection; and (4) living in conformity with the Doctrine. Cf. Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines* (fourth revised edition [1980]), p. 203.

[105] The four right efforts form the sixth stage of the Noble Eightfold Path (see above, §25).

[106] See above, §24.

[107] The four fine-material absorptions are achieved through the attainment of full concentration, during which there is a complete, though temporary, suspension of five-fold sense-activity and the five hindrances (see above, fn. 101). The state of consciousness, however, is one of full alertness and lucidity. This high degree of concentration is generally developed by practice of one of the forty subjects of tranquility meditation (*samatha-kammaṭṭhāna*). Cf. Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines* (fourth revised edition [1980]), pp. 83—84. For more information on the absorptions (*jhāna*), cf. Mahāthera Henepola Gunaratana, *The Jhānas in Theravāda Buddhist Meditation* (Kandy: Buddhist Publication Society [1988]).

[108] The universal moral law (*Dhamma*) discovered by the Buddha is summed up in the Four Noble Truths: (1) the truth about the universal sway of suffering (*dukkha*); (2) about its origin (*samudaya*); (3) its cessation (*nirodha*); and (4) the path (*magga*) leading to its cessation. See below, §38, and footnote 112 for references.

Guide to §29

Among the seven factors of enlightenment (*bojjhanga*), investigation of the truth (*dhamma-vicaya*) is a designation for wisdom (*paññā*), that is, insight into mental and material phenomena as they really are. Tranquility (*passaddhi*) means tranquility both of consciousness and of the mental body (cf. Chapter 2, §5). Equanimity (*upekkhā*) here means mental neutrality (*tatramajjhattatā*),[109] one of the universal beautiful *cetasikas*, not neutral feeling. The three factors of investigation (*dhammavicaya*), energy (*viriya*), and zest (*pīti*) are opposed to mental sluggishness; the three factors of tranquility (*passaddhi*), concentration (*samādhi*), and equanimity (*upekkhā*) counteract mental excitation. Mindfulness (*sati*) assures that the two groups occur in balance, neither exceeding the other.

§30. Eight Path Factors

Aṭṭha maggangāni: (1) sammādiṭṭhi; (2) sammāsankappo; (3) sammāvācā; (4) sammākammanto; (5) sammā-ājīvo; (6) sammāvāyāmo; (7) sammāsati; (8) sammāsamādhi.

There are eight path factors (magganga): (1) right view (sammādiṭṭhi); (2) right intention (sammāsankappa); (3) right speech (sammāvācā); (4) right action (sammā-kammanta); (5) right livelihood (sammā-ājīva); (6) right effort (sammāvāyāma); (7) right mindfulness (sammāsati); and (8) right concentration (sammāsamādhi).

Guide to §30

Of the eight stages of the Noble Eightfold Path, right view (*sammādiṭṭhi*) is the *cetasika* of wisdom exercised in understanding the Four Noble Truths. Right intention (*sammāsankappa*) is the *cetasika* of initial application (*vitakka*) directed towards renunciation (*nekkhamma*), good will (*avyāpāda*), and harmlessness (*avihiṁsā*). Path stages (3)—(5) are identical with the three abstinences (see Chapter 2, §6). Right effort (*sammāvāyāma*) is the same as the four supreme efforts (see above, §25). Right mindfulness (*sammāsati*) is the same as the four foundations of mindfulness (see above, §24). Right concentration (*sammāsamādhi*) is defined in terms of the four *jhānas* of the Suttanta system (cf. *Dīgha Nikāya* 22/ii, 313).

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[109] *Tatramajjhattatā*, "mental balance," means "keeping in the middle of all things." Its main characteristic is that it brings about the balance of consciousness and mental factors. It prevents excessiveness on the one hand and deficiency on the other, that is, it puts an end to partiality. Cf. Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines* (fourth revised edition [1980]), p. 208.

§31. A Clarification

Ettha pana cattāro satipaṭṭhānā ti sammāsati ekā va pavuccati.
Tathā cattāro sammappadhānā ti ca sammāvāyāmo.

Here, by the four foundations of mindfulness, right mindfulness alone is implied. Similarly, by the four supreme efforts, right effort is implied.

§32. By Way of States

Chando cittam upekkhā ca saddhā-passaddhi-pītiyo
Sammādiṭṭhi ca sankappo vāyāmo viratittayaṁ
Sammāsati samādhī ti cuddas'ete sabhāvato
Sattatiṁsappabhedena sattadhā tattha sangaho.

The sevenfold compendium of the thirty-seven factors is composed of these fourteen states considered by way of their intrinsic nature: desire; consciousness; equanimity; faith; tranquility; zest; right view; intention; effort; the three abstinences; right mindfulness; and concentration.

§33. By Way of Occurrence

Sankappa-passaddhi ca pīt'upekkhā
Chanda ca cittaṁ viratittayañ ca
Nav'ekaṭṭhānā viriyaṁ nav'aṭṭha
Satī samādhī catu pañca paññā
Saddhā duṭṭhān'uttamasattatiṁsa
Dhammānam eso pavaro vibhāgo.
Sabbe lokuttare honti na vā saṁkappapītiyo
Lokiye pi yathāyogaṁ chabbisuddhippavattiyaṁ.

The analysis of these thirty-seven excellent factors is as follows: nine (intention, tranquility, zest, equanimity, desire, consciousness, and the three abstinences) occur only once each; energy occurs nine times; mindfulness eight times; concentration four times; wisdom four times; and faith two times.

All these occur in the supramundane except, at times, intention and zest. In the mundane, too, they occur in the course of the sixfold purification, according to circumstances.

Guide to §§32—33

In §32, the thirty-seven requisites of enlightenment are reduced to fourteen entities, one being *citta*, the other thirteen being *cetasikas*. In §33, the occurrence of these entities among the requisites is tabulated by collating synonyms.

Energy occurs nine times as: four supreme efforts, means of accomplishment, faculty, power, enlightenment factor, and path factor.

Mindfulness occurs eight times as: four foundations of mindfulness, faculty, power, enlightenment factor, and path factor.

Concentration occurs four times as: faculty, power, enlightenment factor, and path factor.

Wisdom occurs five times as: means of accomplishment, faculty, power, enlightenment factor, and path factor.

Faith occurs twice as a faculty and a power. The remaining states occur only once.

Intention is not found in supramundane *cittas*, occurring at the level of the second *jhāna* and above. This is because right intention (*sammāsankappa*) is the *cetasika* of *vitakka*, or initial application, and the supramundane paths and fruits conjoined with the second and higher *jhānas* are free from *vitakka*. Similarly, zest (*pīti*) is not found in supramundane *cittas*, occurring at the level of the fourth and fifth *jhānas*.

The sixfold purification (*chabbisuddhi*): These are the six mundane stages of purification preceding and culminating in the seventh, supramundane, stage of purification (cf. Chapter 9, §22). These six stages are an expanded version of the more common threefold division of the preliminary path of virtue (*sīla*), concentration (*samādhi*), and wisdom (*paññā*). The seventh stage is the attainment of the supramundane paths. In the six mundane stages of purification, the thirty-seven requisites of enlightenment are found in various combinations, according to circumstances.

Compendium of the Whole
(*sabbasangaha*)

§34. The Five Aggregates

Sabbasangahe pañcakkhandhā: (1) rūpakkhandho; (2) vedanākkhandho; (3) saññākkhandho; (4) saṁkhārakkhandho; (5) viññāṇakkhandho.

In the compendium of the whole, there are five aggregates (khandha):[110] *(1) the aggregate of form / corporeality / materiality (rūpa); (2) the aggregate of feeling (vedanā); (3) the aggregate of perception (saññā); (4) the aggregate of (predisposing) mental formations (saṁkhāra); and (5) the aggregate of consciousness (viññāṇa).*

Guide to §34

The compendium of the whole (*sabbasangaha*): In this section, the author's purpose is to collect those schemata of the Abhidhamma philosophy that incorporate the totality of concrete entities. These schemata are set forth, not for the purpose of developing an abstract ontology, but to show the range of phenomena that are to be comprehended with insight. This accords with the Buddha's statement: "Without directly knowing the whole, without fully understanding the whole, one is incapable of destroying suffering" (*Saṁyutta Nikāya* 35:26/iii, 17).

The five aggregates (*khandha*): The word *khandha* is understood in the sense of "group," "mass," or "aggregate" (*rāsi*). The Buddha analyzes a living being into these five aggregates. In the *suttas*, He states: "Whatever kind of materiality there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near — this is called the 'materiality aggregate' (*rūpakkhandha*)." The same method is applied to the other four aggregates (*Saṁyutta Nikāya* 22:48/iii, 47). The relationship between the five aggregates (*khandha*) and the four ultimate realities (*paramattha*) has been explained above (Chapter 1, §2).

§35. The Five Aggregates of Clinging

Pañc'upādānakkhandhā: (1) rūpupādānakkhandho; (2) vedanupādānakkhandho; (3) saññupādānakkhandho; (4) saṁkhārupādānakkhandho; (5) viññāṇupādānakkhandho.

There are five aggregates of clinging (upādānakkhandha): (1) the materiality aggregate of clinging (rūpupādānakkhandha); (2) the feeling aggregate of clinging (vedanupādānakkhandha); (3) the perception aggregate of clinging (saññupādāna-kkhandha); (4) the (predisposing) mental formations aggregate of clinging (saṁkhārupā-dānakkhandha); and (5) the consciousness aggregate of clinging (viññāṇupādāna-kkhandha).

[110] For a comprehensive treatment of the *khandhas* and a discussion of how Buddhist concepts of cognition are both similar to and different from the theories of modern Western cognitive psychology, cf. Jeremy W. Hayward, *Shifting Worlds, Changing Minds: Where the Sciences and Buddhism Meet* (Boston, MA, and London: Shambhala [1987]).

Guide to §35

The five aggregates of clinging (*upādānakkhandha*): These are called *upādānakkhandha*, "aggregates of clinging," because they constitute the objects of clinging (*upādāna*). The Buddha states: "Whatever kind of materiality there is, whether past, present, or future, internal or external, gross or subtle, inferior or superior, far or near, connected with taints and subject to clinging — this is called 'the materiality aggregate of clinging'." Again, the same method of definition applies to the other four aggregates (*Saṁyutta Nikāya* 22:48/iii, 48). Here, all components of the five aggregates that enter into range of four types of clinging (see above, §7) are called "aggregates of clinging." This includes the entire aggregate of materiality and the four mental aggregates of the mundane plane. The four mental aggregates of the supramundane plane are not aggregates of clinging, because they entirely transcend the range of clinging; that is, they cannot become objects of greed (*lobha*) or wrong views (*diṭṭhi*).[111]

§35. The Twelve Sense Bases

Dvādas'āyatanāni: (1) cakkhāyatanaṁ; (2) sotāyatanaṁ; (3) ghānāyatanaṁ; (4) jivhāyatanaṁ; (5) kāyāyatanaṁ; (6) manāyatanaṁ; (7) rūpāyatanaṁ; (8) saddāyatanaṁ; (9) gandhāyatanaṁ; (10) rasāyatanaṁ; (11) phoṭṭhabbāyatanaṁ; (12) dhammāyatanaṁ.

There are twelve sense bases (āyatana): (1) the eye (cakkhu) base; (2) the ear (sota) base; (3) the nose (ghāna) base; (4) the tongue (jivhā) base; (5) the body (kāya) base; (6) the mind (mana) base; (7) the visible form (rūpa) base; (8) the sound (sadda) base; (9) the smell (gandha) base; (10) the taste (rasa) base; (11) the tangible (phoṭṭhabba) base; and (12) the mental-object (dhamma) base.

Guide to §35

The twelve sense bases (*āyatana*) offer another perspective on the whole. From this perspective, the totality of concrete entities is viewed by way of the doors and objects of consciousness. Bases (1)—(5) are identical with the five kinds of sensitive material phenomena, and bases (7)—(11) with the five kinds of objective material phenomena. The mind base (6), however, has a wider range than the mind door. It is identified with the aggregate of consciousness in its totality, comprising all eighty-nine types of *citta*. The mental-object base does not completely coincide with mental object (*dhammārammaṇa*), but includes only those entities not found among the other bases. Thus, it excludes the first five object bases, the five types of sensitive matter, and *citta*, which is

[111] For a detailed analysis of the aggregates, cf. *Visuddhimaga* XIV.

identical with the mind base. It also excludes concepts (*paññatti*), since the notion of base (*āyatana*) extends only to ultimate realities, that is, things existing by way of intrinsic nature (*sabhāva*), and does not extend to things that owe their existence to conceptual construction. The mental-object base comprises the fifty-two mental factors (*cetasika*), the sixteen kinds of subtle matter, and *nibbāna* (see below, §39).

§37. The Eighteen Elements

Aṭṭhārasa dhātuyo: (1) cakkhudhātu; (2) sotadhātu; (3) ghānadhātu; (4) jivhādhātu; (5) kāyadhātu; (6) rūpadhātu; (7) saddadhātu; (8) gandhadhātu; (9) rasadhātu; (10) phoṭṭhabbadhātu; (11) cakkhu-viññāṇadhātu; (12) sotaviññāṇadhātu; (13) ghānaviññāṇadhātu; (14) jivhāviññāṇadhātu; (15) kāyaviññāṇadhātu; (16) manodhātu; (17) dhammadhātu; (18) manoviññāṇadhātu.

There are eighteen elements (dhātu): (1) the eye element; (2) the ear element; (3) the nose element; (4) the tongue element; (5) the body element; (6) the visible form element; (7) the sound element; (8) the smell element; (9) the taste element; (10) the tangible element; (11) the eye-consciousness element; (12) the ear-consciousness element; (13) the nose-consciousness element; (14) the tongue-consciousness element; (15) the body-consciousness element; (16) the mind element; (17) the mental-object element; and (18) the mind-consciousness element.

Guide to §37

The elements are called "*dhātu*" because they bear (*dhārenti*) their own intrinsic natures. The eighteen elements are obtained from the twelve bases by dividing the mind base into the seven elements of consciousness (cf. Chapter 3, §21). In all other respects, the bases and the elements are identical.

§38. The Four Noble Truths

Cattāri ariyasaccāni: (1) dukkhaṁ ariyasaccaṁ; (2) dukkhasamudayaṁ ariyasaccaṁ; (3) dukkhanirodhaṁ ariyasaccaṁ; (4) dukkhanirodhagāminīpaṭipadā ariyasaccaṁ.

The Four Noble Truths (ariyasacca) are: (1) the noble truth of suffering (dukkha); (2) the noble truth of the origin (samudaya) of suffering; (3) the noble truth of the cessation (nirodha) of suffering; and (4) the noble truth of the path (paṭipadā) leading to the cessation of suffering.

Guide to §38

The Four Noble Truths: The Four Noble Truths are the fundamental teaching of the Buddha, discovered by Him on the night of His Enlightenment (*sammāsambodhi*) and expounded by Him repeatedly during His long ministry. These four truths are called noble (*ariya*) because they are penetrated by the noble ones; because they are the truths taught by the supreme Noble One, the Buddha; because their discovery leads to the state of a noble one; and because they are the real, unalterable, undeceptive truths about existence.

The noble truth of suffering: The first noble truth, the noble truth of suffering, is expounded as twelvefold: the suffering of birth, aging, death, sorrow, lamentation, pain, grief, despair, association with the unpleasant, separation from the pleasant, not to get what one wants, and the five aggregates of clinging. Concisely, the noble truth of suffering comprises all phenomena of the three mundane planes of existence except craving, which is the second noble truth.

The noble truth of the origin of suffering: The second noble truth, the noble truth of the origin of suffering, is comprised of a single factor, namely, craving (*taṇhā*), which is identical with the *cetasika* of greed (*lobha*). Craving, however, has three aspects: craving for sense pleasures (*kāmataṇhā*), craving for continued existence (*bhavataṇhā*), and craving for existence to end (*vibhavataṇhā*).

The noble truth of the cessation of suffering: The third noble truth, the noble truth of the cessation of suffering, is also singlefold: it is *nibbāna*, which is to be realized by the eradication of craving.

The noble truth of the way leading to the cessation of suffering: The fourth noble truth, the noble truth of the way leading to the cessation of suffering, is the Noble Eightfold Path. In the teaching of the four truths, this is the collection of eight *cetasikas* corresponding to the eight path factors arisen in the *cittas* of the four supramundane paths. It should be noted that, while in the section on the requisites of enlightenment, the eight path factors may be either mundane or supramundane, in the teaching of the Four Noble Truths, they are exclusively supramundane.[112]

[112] The Four Noble Truths are explained in detail in *Visuddhimagga* XVI and in the Dhammacakkappavattana Sutta (no. 56:11), Part V: The Great Book (*Mahāvagga*), of the *Saṁyutta Nikāya*. See also Ven. Dr. Rewata Dhamma, *The First Discourse of the Buddha* (Boston, MA: Wisdom Publications [1997]) and Bhikkhu Bodhi (editor), *In the Buddha's Words: An Anthology of Discourses from the Pāḷi Canon* (Boston, MA: Wisdom Publications [2005]), The First Discourse, pp. 75—78.

§39. A Clarification

Ettha pana cetasika-sukhumarūpa-nibbānavasena ekūnasattati dhammā dhammāyatanaṁ dhammadhātū ti sankhaṁ gacchanti. Manāyatanam eva sattaviññāṇadhātuvasena bhijjati.

Herein, sixty-nine states comprising (fifty-two) mental factors, (sixteen kinds of) subtle matter, and nibbāna, are regarded as the mental-object base and the mental-object element. The mind base itself is divided into the seven elements of consciousness.

§40. Summary

Rūpañ ca vedanā saññā sesā cetasika tathā
Viññāṇam iti pañc'ete pañcakkhandhā ti bhāsitā.

Pañc'upādānakkhandhā ti tathā tebhūmakā matā
Bhedābhāvena nibbānaṁ khandhasangahanissaṭaṁ.

Dvārālambanabhedena bhavant'āyatanāni ca
Dvārālambataduppannapariyāyena dhātuyo.

Dukkhaṁ tebhūmakaṁ vaṭṭaṁ taṇhāsamudayo bhave
Nirodho nāma nibbānaṁ maggo lokuttaro mato.

Maggayuttā phalā c'eva catusaccavinissaṭā
Iti pãncappabhedena pavutto sabbasangaho.

Matter, feeling, perception, the remaining mental factors, and consciousness — these five are called the "five aggregates."

The same states that pertain to the three (mundane) planes are regarded as the five aggregates of clinging.

Inasmuch as nibbāna lacks differentiation (such as past, present, future), it is excluded from the category of aggregates.

Owing to the difference between doors and objects, there are (twelve) sense bases. In accordance with doors, objects, and their corresponding consciousness, the (eighteen) elements arise.

The round of existence in the three planes is suffering. Craving is its origin. Cessation is nibbāna. The (Noble Eightfold) Path is regarded as supramundane.

Mental states associated with the paths and the fruits are excluded from the four truths.

Thus, the Compendium of the Whole has been explained in five ways.

Guide to §40

Mental states associated with the paths: Apart from the eight *cetasikas* corresponding to the eight path factors, the other constituents of the supramundane path consciousness — the *citta* itself and the associated *cetasikas* — are not, strictly speaking, part of the eightfold path, and, thus, are not included in the Four Noble Truths. The four fruits as well are excluded from the framework of the Four Noble Truths.

Iti Abhidhammatthasangahe
Samuccayasangahavibhāgo nāma
sattamo paricchedo.

Thus ends the seventh chapter
in the Manual of Abhidhamma entitled
"The Compendium of Categories."

8

Compendium of Conditionality (*Paccayasangahavibhāga*)

§1. Introductory Verse

Yesaṁ sankhatadhammānaṁ ye dhammā paccayā yathā
Taṁ vibhāgam ih'edāni pavakkhāmi yathārahaṁ.

I shall now explain here, in a fitting manner, the detailed analysis of the conditioned states, and of those states that are their conditions, and of how (they are related).

Guide to §1

I shall now explain here: Having thus far explained the four types of ultimate realities and their categories, Ācariya Anuruddha now proceeds to explain, in this Compendium of Conditionality, the analysis of their relations as conditioning states (*paccayadhammā*) and conditionally-arisen states (*paccayuppannadhammā*), linked by the conditioning forces (*paccayasatti*).

Of the conditioned states (*yesaṁ sankhatadhammānaṁ*): Conditioned states (*sankhatadhammā*) are phenomena (*dhammā*) that arise in dependence on conditions (*paccayā*), that is, all *cittas*, *cetasikas*, and material phenomena (*rūpa*) (except the four material characteristics — see Chapter 6, §15).

Those states that are their conditions (*ye dhammā paccayā*): A condition is a state that is efficacious (*upakāraka*) in the arising or persistence of other states. This means that a condition, when operative, will cause other states connected to it to arise if they have not already arisen, or, if they have arisen, will maintain them in existence. All conditioned phenomena, as well as *Nibbāna* and concepts, are included in the category of conditioning states.

And of how (they are related) (*yathā*): This refers to the twenty-four kinds of conditioning forces that operate between the conditioning states and the conditioned states. These too will be analyzed.

§2. In Brief: The Two Methods

Paṭiccasamuppādanayo paṭṭhānanayo cā ti paccayasangaho duvidho veditabbo.

Tattha tabbhāvabhāvībhāvākāramattopalakkhito paṭiccasamuppādanayo. Paṭṭhānanayo pana āhaccapaccayaṭṭhitim ārabbha pavuccati. Ubhayaṁ pana vomissitvā papañcenti ācariyā.

The compendium of conditionality is twofold:

1. The method of dependent arising (paṭiccasamuppāda);
2. The method of conditional relations (paṭṭhāna).

Of these, the method of dependent arising is marked by the simple happening of a state of dependence on some other state. The method of conditional relations is discussed with reference to the specific causal efficacy of the conditions. Teachers explain them by mixing both methods.

Guide to §2

The method of dependent arising (*paṭiccasamuppāda*): The term "dependent arising," or "dependent origination," is a compound of *paṭicca*, "dependent on," and *samuppāda*, "arising, origination." The expression is generally applied to the twelve-term formula expounded in §3 below, commonly met with in the *suttas*.

Abstractly stated, the principle of dependent arising is expressed by the often-occurring phrase: "When this exists, that comes to be; with the arising of this, that arises" (*imasmiṁ sati idaṁ hoti, imass'uppādā idaṁ uppajjati*). In the present text, this same principle of dependent arising is characterized as "the simple happening of a state in dependence on some other state" (*tabbhāvabhāvībhāvākāramatta*). Here, *tabbhāva*, "some other state," refers to the occurrence of the condition; *bhāvī* means the conditioned state; and *bhāvākāramatta*, "the simple happening," means the mere occurrence of the conditioned state.

As applied to the twelve terms of the *sutta* formula, this principle means that, when any of the conditions, such as ignorance (*avijjā*), etc., exist, then, in dependence on those conditions, the conditionally-arisen states, such as karmic formations, etc., come to be.

The method of conditional relations (*paṭṭhāna*): This is the method set forth in the *Paṭṭhāna*, the *Book of Conditional Relations*, the seventh and last part of the Abhidhamma Piṭaka. In contrast to the method of dependent arising, which deals only with the conditioning states and conditioned states and the structure of their arising, the method of the *Paṭṭhāna* also deals with the conditioning forces (*paccayasatti*). A force (*satti*) is that which has the power to bring about or accomplish an effect. Just as the hotness of chillis is inherent in the chillis and cannot exist without them, so too the conditioning forces are inherent in the conditioning states and cannot exist without them. All conditioning states have their particular force, and this force enables them to cause the arising of the conditioned states.

The specific causal efficacy of the conditions: This is a free rendering of the cryptic Pāḷi expression *āhacca paccayaṭṭhiti*. Ledi Sayādaw explains the phrase to mean "the special force of the conditions," that is, "their efficacy in various ways," and he states that, unlike the method of dependent arising, where the mere conditioning state is exhibited, the method of conditional relations is taught in full by exhibiting the special force of the conditions.

Teachers explain them by mixing both methods: A mixed treatment of the methods is found in the *Visuddhimagga*, Chapter XVII, where the twenty-four conditional relations are used to elucidate the relationship between each pair of factors in the twelvefold formula of dependent arising.

The Method of Dependent Arising
(*paṭiccasamuppādanaya*)

§3. The Basic Formula

Tattha (1) avijjāpaccayā saṁkhārā, (2) saṁkhārapaccayā viññāṇaṁ, (3) viññāṇapaccayā nāmarūpaṁ, (4) nāmarūpapaccayā saḷāyatanaṁ, (5) saḷāyatanapaccayā phasso, (6) phassapaccayā vedanā, (7) vedanāpaccayā taṇhā, (8) taṇhāpaccayā upādānaṁ, (9) upādānapaccayā bhavo, (10) bhavapaccayā jāti, (11) jātipaccayā jarāmaraṇa-soka-parideva-dukkha-domass'-upāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hotī ti. Ayam ettha paṭiccasamuppādanayo.

Therein:

1. *Dependent upon ignorance (avijjā), karmic formations arise;*
2. *Dependent upon karmic formations (saṁkhāra), consciousness arises;*
3. *Dependent upon consciousness (viññāṇa), mind-and-matter arise;*

4. *Dependent upon mind-and-matter (nāmarūpa), the six sense bases arise;*
5. *Dependent upon the six sense bases (saḷāyatana), contact arises;*
6. *Dependent upon contact (phassa), feeling arises;*
7. *Dependent upon feeling (vedanā), craving arises;*
8. *Dependent upon craving (taṇhā), clinging arises;*
9. *Dependent upon clinging (upādāna), existence arises;*
10. *Dependent upon existence (bhava), birth arises;*
11. *Dependent upon birth (jāti), decay and death, sorrow, lamentation, pain, grief, and despair (jarāmaraṇa-soka-parideva-dukkha-domass'-upāyāsā) arise.*

Thus arises the whole mass of suffering.

Herein, this is the method of dependent arising.

Guide to §3

The method of dependent arising (*paṭiccasamuppādanaya*): Dependent arising is essentially an account of the causal structure of the round of existence (*vaṭṭa*), disclosing the conditions (*paccayā*) that sustain the wheel of birth and death (*saṁsāra*) and make it revolve from one existence to another. In the Commentaries, dependent arising is defined as the arising of the effects evenly in dependence upon a conjunction of conditions (*paccaya-sāmaggiṁ paṭicca samaṁ phalānaṁ uppādo*). This implies that no single cause can produce an effect, nor does any one effect arise from a given cause. Rather, there is always a collection of conditions giving rise to a collection of effects. When, in the familiar formula, one state is declared to be the condition for another, this is said in order to single out the chief condition among a collection of conditions and relate it to the most important effect among a collection of effects.[113]

(1) Dependent upon ignorance, karmic formations arise: Ignorance (*avijjā*) is the *cetasika* delusion (*moha*), which obscures perception of the true nature of things, just as a cataract obscures perception of visible objects. According to the Suttanta method of explanation, ignorance is non-knowledge of the Four Noble Truths. According to the Abhidhamma method, ignorance is non-knowledge of eight things: the Four Noble Truths; the pre-natal past; the post-mortem future; the past and the future together; and dependent arising.

Karmic formations (*saṁkhārā*) are the twenty-nine volitions associated with mundane wholesome and unwholesome *cittas*. The volitions in the eight great wholesome and unwholesome *cittas* and in the five wholesome fine-material *jhāna cittas* are collectively called "meritorious volitional formations" (*puññābhisaṁkhāra*). The

[113] The explanations that follow are based upon *Visuddhimagga* XVII and *Sammohavinodanī* (Commentary to the *Vibhanga*) XVI.

volitions in the twelve unwholesome *cittas* are called "demeritorious volitional formations" (*apuññābhisaṁkhāra*). And the volitions in the four wholesome immaterial *jhāna cittas* are called "imperturbable volitional formations" (*āneñjābhisaṁkhāra*).

When the mental continuum of a living being is imbued with ignorance, then his volitional activity generates *kamma* with the potency to produce results in the future. Consequently, ignorance is called the chief condition for karmic formations. Ignorance is predominant in unwholesome activities, while it is latent in mundane wholesome activities. Hence, both mundane wholesome and unwholesome karmic formations are said to be conditioned by ignorance.

(2) Dependent upon karmic formations, consciousness arises: That is, the karmic formations — twenty-nine wholesome and unwholesome volitions — condition the arising of the thirty-two kinds of resultant consciousness. At the moment of conception, one especially potent karmic formation accumulated in the mental continuum of the deceased being generates one of the nineteen types of rebirth consciousness in the realm appropriate for that *kamma* to mature. Thereafter, during the course of existence, other accumulated *kammas* generate other resultant types of consciousness according to circumstances, as explained in Chapter 5, §§27—33.

(3) Dependent upon consciousness, mind-and-matter arise: Whereas, in step (2), *viññāṇa* refers exclusively to resultant consciousness, here, it signifies both resultant consciousness and the *karmic* consciousness of previous lives. The term "mind" (*nāma*) denotes the *cetasikas* associated with resultant consciousness, while the term "matter" (*rūpa*) denotes material phenomena produced by *kamma*. In five-constituent existence (*pañcavokārabhava*) — that is, those realms where all five aggregates are found —, consciousness conditions both mind and matter together. But, in four-constituent existence (*catuvokārabhava*), the immaterial realms, it conditions mind alone. And, in one-constituent existence (*ekavokārabhava*), the realm of non-percipient beings, it conditions matter alone. In the event of a five-constituent rebirth, when the rebirth consciousness arises at the moment of rebirth-linking, there arise simultaneously the other three mental aggregates of feeling (*vedanā*), perception (*saññā*), and (predisposing) mental formations (*saṁkhāra*), along with a particular conglomeration of material phenomena — in the case of human beings, the material decads of the body, sex, and the heart-base. Because consciousness is the chief of these coexistent mental and material elements, it is said that consciousness (*viññāṇa*) conditions mind-and-matter (*nāmarūpa*).

(4) Dependent upon mind-and-matter, the six sense bases arise: Here, "mind-and-matter" has the same denotation as in step (3). Of the six sense bases, the first five bases are the sensitive matter of eye, ear, nose, tongue, and body, while the mind base denotes the thirty-two kinds of resultant consciousness. When the *kamma*-born material phenomena arise, they condition the arising of the five sense organs, which are also types of *kamma*-born matter. When the associated *cetasikas* arise, they condition the arising of the resultant consciousness, here called the "mind base." In other words, the resultant

consciousness conditions mind (*nāma*), and mind conditions the resultant consciousness; they relate to each other as mutuality condition (*aññamaññapaccaya*). In the sensory plane, mind-and-matter conditions the arising of all six sense bases; in the fine-material plane, only three bases arise — the eye, ear, and mind bases; in the immaterial plane, mind itself conditions the arising of the mind base alone, the only base in that plane inasmuch as the five material sense bases are absent.

(5) Dependent upon the six sense bases, contact arises: Contact (*phassa*) here denotes the contact associated with resultant consciousness. Contact is the "coming together" (*sangati*) of consciousness and the mental factors with an object at one or another of the six sense bases. The contact that arises at the sensitive eye base is called "eye-contact." It marks the coming together of the eye, a visible form, and eye-consciousness. The other kinds of contact — ear-contact, nose-contact, tongue-contact, body-contact, mind-contact — likewise arise in dependence upon their respective sense bases. Mind-contact is the contact associated with the twenty-two kinds of resultant consciousness, excluding the two sets of fivefold sense consciousness. Inasmuch as contact can occur only when the sense bases exist, it is said that contact is dependent upon the six sense bases.

(6) Dependent upon contact, feeling arises: Whenever contact occurs, feeling (*vedanā*) arises simultaneously, conditioned by the same contact. Contact is the encounter of consciousness with the object, and that contact is necessarily accompanied by a particular affective tone, the feeling produced by the contact. There are six classes of feeling: feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, and feeling born of mind-contact. In terms of its affective quality, feeling may be pleasant, unpleasant (painful), or neutral, according to the base and object.

(7) Dependent upon feeling, craving arises: Feeling conditions the arising of craving (*taṇhā*). There are six kinds of craving: craving for forms, for sounds, for smells, for tastes, for tangibles, and for mental objects. Each of these again becomes threefold according to whether it is simply craving for sensory pleasure; or craving for existence, that is, craving conjoined with an eternalist view (*sassatadiṭṭhi*); or craving for annihilation, that is, craving conjoined with an annihilationist view (*ucchedadiṭṭhi*). In all its varieties, craving is ultimately reducible to the *cetasika* greed (*lobha*) (see Chapter 7, §38).

Although craving is distinguished by way of its object, the craving itself actually depends upon the feeling that arises through contact with that object. If one experiences a pleasant feeling, one relishes that pleasant feeling and desires the object only insofar as it arouses the pleasant feeling. On the other hand, when one experiences a painful feeling, one has a craving to be free from the pain, and one longs for a pleasurable feeling to replace it. Neutral feeling has a peaceful nature, and this too becomes an object of craving. Thus, the three kinds of feeling condition the arising of various types of craving.

(8) Dependent upon craving, clinging arises: Here, clinging (*upādāna*) is of the four kinds explained above (Chapter 7, §7). Clinging to sense pleasures is intensified craving (*taṇhā*), a mode of the *cetasika* greed (*lobha*); the other three kinds of clinging are modes of the *cetasika* wrong view (*diṭṭhi* / *micchā-diṭṭhi*). Each of these types of clinging is conditioned by craving. In the first case, weak, or initial, greed for an object is called "craving," while the intensified greed is called "clinging." In the other three cases, the greed that conditions wrong views is called "craving," while the views that are accepted under the influence of that greed are called "clinging."

(9) Dependent upon clinging, existence arises: There are two kinds of existence (*bhava*) — the karmically active process of existence (*kammabhava*) and the passive, or resultant, process of existence (*upapattibhava*). Active existence denotes the twenty-nine types of wholesome and unwholesome volition (*cetanā*), or all wholesome and unwholesome *kamma* that leads to new existence. Resultant existence denotes the thirty-two kinds of resultant *cittas*, their associated *cetasikas*, and material phenomena (*rūpa*) born of *kamma*.

Clinging is a condition for active existence, because, under the influence of clinging, one engages in action that is accumulated as *kamma*. Clinging is a condition for resultant existence, because that same clinging leads one back to the round of rebirth (*saṁsāra*) in a state determined by one's *kamma*.

(10) Dependent upon existence, birth arises: Here, "birth" (*jāti*) means the arising of the mundane resultant *cittas*, their *cetasikas*, and *kamma*-born matter in a new life in one or another realm of existence. The essential condition for the occurrence of a future birth lies in wholesome and unwholesome *kamma*, that is, in present karmically active existence.

(11) Dependent upon birth, decay and death, sorrow, lamentation, pain, grief, and despair arise: Once birth has occurred, there inevitably follow decay and death and all other kinds of suffering between birth and death, such as sorrow, lamentation, pain, grief, and despair. All of this suffering is rooted in birth (*jāti*); thus, birth is singled out as their principal condition.

Thus arises the whole mass of suffering: The whole mass of suffering (*dukkha*) mentioned in step (11) arises through the concatenation of interdependent conditioning and conditioned states described in the formula of *paṭiccasamuppāda*.

§4. Categories of Analysis

Tattha tayo addhā, dvādas'angāni, vīsat'ākārā, tisandhi, catusankhepā, tīṇi vaṭṭāni, dve mūlāni ca veditabbāni.

It should be understood that there are three periods (addhā), twelve factors (anga), twenty modes (ākāra), three connections (sandhi), four groups (sankhepa), three rounds (vaṭṭa), and two roots (mūla).

§5. The Three Periods

Kathaṁ? Avijjā, saṁkhārā atīto addhā; jāti, jarāmaraṇaṁ anāgato addhā; majjhe aṭṭha paccuppanno addhā ti tayo addhā.

How? Ignorance (avijjā) and karmic formations (saṁkhārā) belong to the past; birth (jāti) and decay-and-death (jarāmaraṇa) belong to the future; the intermediate eight factors belong to the present. Thus, there are three periods (addhā).

Guide to §5

When the twelve factors are divided into three periods of time, this should be seen as a mere expository device for exhibiting the causal structure of the round of existence (*vaṭṭa*). It should not be taken to apply that the factors assigned to a particular temporal period operate only in that period and not on other occasions. In fact, the twelve factors are always present together in any single life, mutually implicative and interpenetrating, as explained in §7 below.

§6. The Twelve Factors

(1) Avijjā, (2) saṁkhārā, (3) viññāṇaṁ, (4) nāmarūpaṁ, (5) saḷāyatanaṁ, (6) phasso, (7) vedanā, (8) taṇhā, (9) upādānaṁ, (10) bhavo, (11) jāti, (12) jarāmaraṇan ti dvādas'angāni. Sokādivacanam pan'ettha nissandaphalanidassanaṁ.

(1) Ignorance (avijjā); (2) karmic formations (saṁkhārā); (3) consciousness (viññāṇa); (4) mind-and-matter (nāma-rūpa); (5) the six sense bases (saḷāyatana); (6) contact (phassa); (7) feeling (vedanā); (8) craving (taṇhā); (9) clinging (upādāna); (10) existence (bhava); (11) birth (jāti); and (12) decay-and-death (jarāmaraṇa) are the twelve factors (dvādas'angāni). The terms sorrow and so on are shown as incidental consequences (of birth).

§7. The Four Groups

Avijjā-saṁkhāraggahaṇena pan'ettha taṇh'-ūpādāna-bhavā pi gahitā bhavanti. Tathā taṇh'-ūpādāna-bhavaggahaṇena ca avijjā-saṁkhārā; jāti-jarāmaraṇaggahaṇena ca viññāṇādiphalapañcakam eva gahitan ti katvā:

Atīte hetavo pañca idāni phalapañcakaṁ
Idāni hetavo pañca āyatiṁ phalapañcakan ti.

Vīsat'ākārā, tisandhi, catusankhepā ca bhavanti.

Here, by taking ignorance and karmic formations, craving, clinging, and existence are also taken. Likewise, by taking craving, clinging, and existence, ignorance and karmic formations are also taken. By taking birth and decay-and-death, the five effects — consciousness and so on — are also taken.

Thus, there are:

(1) Five causes pertaining to the past;
(2) And five effects to the present;
(3) Five causes pertaining to the present;
(4) And five effects to the future.

There are twenty modes, three connections, and four groups.

Guide to §7

When ignorance (*avijjā*) remains unabandoned in the mind, then craving and clinging are bound to arise; and, whenever craving and clinging occur, they are rooted in and accompanied by ignorance. Further, the terms "karmic formations" (*saṁkhārā*) and "existence" (*bhava*) both refer to the same reality — karmically active volition (*cetanā*). Therefore, when one set of terms is mentioned, the other is implied, and, when the other is mentioned, the former is implied. Birth and decay-and-death are not enumerated separately among the twenty modes, because they are characteristics of mind and matter, not ultimate realities. The ultimates that they qualify are the five factors from consciousness through feeling (3—7).

The three connections obtain between past causes and present results (2—3), between present results and present causes (7—8), and between present causes and future results (10—11).

§8. The Three Rounds

Avijjā-taṇh'-ūpādānā ca kilesavaṭṭaṁ; kammabhavasankhāto bhav'ekadeso saṁkhārā ca kammavaṭṭaṁ; upapattibhavasankhāto bhav'ekadeso avasesā ca vipākavaṭṭan ti tīṇi vaṭṭāni.

The three rounds (vaṭṭa):

1. *Ignorance (avijjā), craving (taṇhā), and clinging (upādāna) belong to the round of defilements (kilesa);*
2. *One part of existence (bhava) known as "karmic existence" and "karmic formations" (saṁkhārā) belong to the round of kamma;*
3. *One part of existence known as "rebirth existence" (upapattibhava) and the rest belong to the round of results (vipāka).*

Guide to §8

The three rounds exhibit the cyclic pattern of existence in *saṁsāra*. The most fundamental round is the round of defilements. Blinded by ignorance and driven by craving, a person engages in various unwholesome and mundane wholesome activities. Thus, the round of defilements gives rise to the round of *kamma*. When this *kamma* matures, it ripens in the resultants, and, thus, the round of *kamma* gives rise to the round of resultants. In response to these resultants — the pleasant and painful fruits (*phala*) of his own actions —, the person still immersed in ignorance is overcome by craving to enjoy more pleasant experiences, clings to those he already has, and tries to avoid the painful ones. Thus, the round of resultants generates another round of defilements. In this way, the threefold round turns incessantly until the ignorance at its base is removed by the wisdom of insight (*vipassanā*) and the supramundane paths.

§9. The Two Roots

Avijjātaṇhāvasena dve mūlāni ca veditabbāni.

Ignorance and craving should be understood as the two roots.

Guide to §9

Ignorance (*avijjā*) is called "the root (*mūla*) from the past extending into the present," which reaches its culmination in feeling (*vedanā*). Craving (*taṇhā*) is called

"the root from the present extending into the future," which reaches its culmination in decay-and-death (*jarāmaraṇa*).

§10. Summary

Tesam eva ca mūlānaṁ nirodhena nirujjhati
Jarāmaraṇamucchāya pīḷitānam abhiṇhaso
Āsavānaṁ samuppādā avijjā ca pavattati
Vaṭṭam abandham icc'evaṁ tebhūmakam anādikaṁ
Paṭiccasamuppādo ti paṭṭhapesi mahāmuni.

By the destruction of these roots (mūla), the round (vaṭṭa) ceases. With the arising of the taints (āsava) in those who are constantly oppressed (pīḷita) by infatuation (mucchā) with decay and death (jarāmaraṇa), ignorance again occurs.

The Great Sage (mahāmuni) has thus expounded this entangled, beginningless round of becoming with its three planes as "dependent arising" (paṭiccasamuppa).

Guide to §10

In the Sammādiṭṭhi Sutta (*Majjhima Nikāya* 9/I, 54—55), Venerable Sāriputta is asked to explain the cause of ignorance, and he replies that ignorance arises from the taints (*āsavasamudayā avijjāsamudayo*). When he is asked the cause of the taints, he replies that the taints arise from ignorance (*avijjāsamudayā āsavasamudayo*). Since the most fundamental of the taints is the taint of ignorance (*avijjāsava*), Venerable Sāriputta's statement implies that the ignorance in any given existence arises from the ignorance in the preceding existence. This, in effect establishes the round of becoming as beginningless (*anādika*) since any instance of ignorance always depends on a preceding life in which ignorance was present, entailing an infinite regression. On the taints, see Chapter 7, §3.

The Method of Conditional Relations
(*paṭṭhānanaya*)

§11. The Twenty-four Conditions

(1) Hetupaccayo, (2) ārammaṇapaccayo, (3) adhipatipaccayo, (4) anantarapaccayo, (5) samanantarapaccayo, (6) sahajātapaccayo, (7) aññamaññapaccayo, (8) nissayapaccayo, (9) upanissayapaccayo, (10) purejātapaccayo, (11) pacchājātapaccayo, (12) āsevanapaccayo, (13) kammapaccayo, (14) vipākapaccayo, (15) āhārapaccayo, (16) indriya-

paccayo, (17) jhānapaccayo, (18) maggapaccayo, (19) sampayutta-paccayo, (20) vippayuttapaccayo, (21) atthipaccayo, (22) natthipaccayo, (23) vigatapaccayo, (24) avigatapaccayo ti ayam ettha paṭṭhānanayo.

The following is the method of conditional relations (paṭṭhāna): (1) root (hetu) condition; (2) object (ārammaṇa) condition; (3) predominance (adhipati) condition; (4) proximity (anantara) condition; (5) contiguity (samanantara) condition; (6) conascence (sahajāta) condition; (7) mutuality (aññamañña) condition; (8) support (nissaya) condition; (9) decisive (upanissaya) condition; (10) prenascence (purejāta) condition; (11) post-nascence (pacchājāta) condition; (12) repetition (āsevana) condition; (13) kamma condition; (14) result (vipāka) condition; (15) nutriment (āhāra) condition; (16) faculty (indriya) condition; (17) jhāna condition; (18) path (magga) condition; (19) association (sampayutta) condition; (20) dissociation (vippayutta) condition; (21) presence (atthi) condition; (22) absence (natthi) condition; (23) disappearance (vigata) condition; and (24) non-disappearance (avigata) condition.

Guide to §11

The twenty-four conditions listed above form the subject matter of the *Paṭṭhāna*, which presents a detailed exposition of the various ways in which they interrelate the mental and material phenomena enumerated in the *Dhammasangaṇī*, the first book of the Abhidhamma Piṭaka. In order to properly comprehend the Abhidhamma teaching on conditional relations, it is essential to understand the three factors involved in any particular relation: (1) the conditioning states (*paccayadhammā*) — the phenomena that function as conditions for other phenomena either by producing them, by supporting them, or by maintaining them; (2) the conditionally-arisen states (*paccayuppanna-dhammā*) — the states conditioned by the conditioning states — the phenomena that arise and persist in being through the assistance provided by the conditioning states; and (3) the conditioning force of the condition (*paccayasatti*) — the particular way in which the conditioning states function as conditions for the conditioned states.

In the following sections (§§13—27), Ācariya Anurudha will explain how the twenty-four conditions structure the relations between the different classes of phenomena. Instead of proceeding to explain each condition in the original order, he classifies the conditioning states and the conditioned states as mind, matter, and mind-and-matter conjoined, and then introduces the conditions pertinent to the relations between these classes in their six permutations. In elaborating upon these sections, we will call attention to the three factors involved in each condition when they are not immediately clear from the text.[114]

[114] The sources for these explanations are: *Visuddhimagga* XVII, 66—100; U Nārada Mahāthera, *Guide to Conditional Relations* (London: Pāḷi Text Society [1979]), 1:8—79; and Ledi Sayādaw, *The Buddhist Philosophy of Relations* (Kandy, Śri Lanka: Buddhist Publication Society [reprinted 1986]), pp. 1—57.

§12. Application in Brief

Chadhā nāman tu nāmassa pañcadhā nāmarūpinaṁ
Ekadhā puna rūpassa rūpaṁ nāmassa c'ekadhā.
Paññattināmarūpāni nāmassa duvidhā dvayaṁ
Dvayassa navadhā cā ti chabbidhā paccayā — kathaṁ?

In six ways, mind (nāma) is a condition (paccaya) for mind. In five ways, mind is a condition for mind-and-matter (nāmarūpa). Again, mind is a condition in one way for matter (rūpa), and matter in one way for mind. In two ways, concepts (paññatti) and mind-and-matter are a condition for mind. In nine ways, the dyad — mind-and-matter — is a condition for mind-and-matter. Thus, the relations are sixfold. How?

§13. Mind for Mind

Anantaraniruddhā cittacetasikā dhammā paccuppannānaṁ cittacetasikānaṁ dhammānaṁ anantara-samanantara-natthi-vigatavasena; purimāni javanāni pacchimānaṁ javanānaṁ āsevanavasena; sahajātā cittacetasikā dhammā aññamaññaṁ sampayuttavasenā ti chadhā nāmaṁ nāmassa paccayo hoti.

In six ways, mind is a condition for mind:

Consciousness (citta) and mental factors (cetasika) that immediately cease are a condition (paccaya) for present consciousness and mental factors by way of proximity (anantara), contiguity (samanantara), absence (natthi), and disappearance (vigata).

Preceding javanas are a condition for subsequent javanas by way of repetition.

Conascent consciousness and mental factors are a condition for one another by way of association (sampayutta).

Guide to §13

Proximity condition (4), contiguity condition (5): These two conditions are identical in meaning, they differ only in the letter, which highlights the same relationship from slightly different angles. Formally defined, proximity condition is a condition where one mental state, the conditioning state, causes another mental state, the conditioned state, to arise immediately after it has ceased, so that no other mental state can intervene between them. Contiguity condition is a condition where the conditioning mental state causes the conditioned mental state to arise immediately after it has ceased, in accordance with the fixed order of the mental process. These two conditions apply to the relationship between the *citta* and *cetasikas*, ceasing at any given moment, and the *citta* and *cetasikas* that arise in immediate succession. The *citta* and *cetasikas* that have

just ceased are the conditioning states; the *citta* and *cetasikas* that arise immediately afterwards are the conditioned states. The death consciousness of an Arahant, however, does not function as proximity or contiguity condition, since it is not followed by any other *citta*.

Absence condition (22), disappearance condition (23): These two conditions are another pair that are identical in substance but differ merely in the letter. Absence condition is a condition where a mental state, in ceasing, gives the opportunity to another mental state to arise immediately next to itself. Disappearance condition is a condition where a mental state, by its own disappearance, gives the opportunity to the next mental state to arise. The conditioning and the conditioned states in these two relations are identical with those of the proximity and contiguity conditions.

Repetition condition (12): The repetition condition is a condition where the conditioning mental state causes the conditioned states, mental phenomena similar to itself, to arise with increased power and efficiency after it has ceased. Just as a student, by repeated study, becomes more proficient in his lessons, so the conditioning states, by causing states similar to themselves to arise in succession, impart greater proficiency and strength to them. The conditioning states in this relationship are solely mundane wholesome, unwholesome, and functional mental phenomena at any given moment in the *javana*[115] process except the last *javana*, insofar as they serve as a condition for mental phenomena having the same karmic quality (wholesome, unwholesome, or functional) in the following *javana* moment. The latter are the conditioned states in this relationship.

Although the four supramundane path *cittas* are wholesome *javanas*, they do not become the conditioning states of repetition condition, because they are followed by fruition (*phala*) *cittas*, which are resultants (*vipāka*), and, thus, the repetition essential to this relationship is lacking. And, though fruition *cittas* can occur in succession in a *javana* process, because they are resultants, they do not meet the full definition of the conditioning states in repetition condition. However, the triple-rooted sense-sphere wholesome *cittas* that immediately precede the path *cittas* are conditioning states, and the latter are conditioned states in the repetition condition.

Association condition (19): The association condition is a condition where a mental state, the conditioning state, causes other mental states, the conditioned states, to

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[115] *Javana*, literally, "impulsion" (from *javati* "to impel"), is the phase of full cognition in the cognitive series, or perceptual process (*citta-vīthi*), occurring at its climax, if the respective object is large or distinct. It is at this phase that *kamma* is produced, that is, wholesome or unwholesome volition (*cetanā*) concerning the perception that was the object of the previous stages of the respective process of consciousness. There are normally seven impulsive (*javana*) moments. In mundane (*lokiya*) consciousness, any of the seventeen karmically wholesome (*kusala*) classes of consciousness or any of the twelve unwholesome (*akusala*) ones may arise at the phase of impulsion. For the Arahant, however, impulsion no longer has a karmic, that is, a rebirth-producing effect, but is a karmically-free function (*kiriya* / *kriyā*). In addition, there are eight supramundane (*lokuttara*) classes of impulsion. Cf. Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines* (fourth revised edition [1980]), pp. 82—83.

arise and be associated in an inseparable group, characterized by its members as having a common arising and cessation, a common object, and a common physical base (see Chapter 2, §1). This condition obtains between any *citta* and *cetasika* as the conditioning state and all the other mental phenomena in the same unit of consciousness as the conditioned states.

§14. Mind for Mind-and-Matter

Hetu-jhānanga-maggangāni sahajātānaṁ nāmarūpānaṁ hetādivasena; sahajātā cetanā sahajātānaṁ nāmarūpānaṁ; nānākkhaṇikā cetanā kammābhinibbattānaṁ nāmarūpānaṁ kammavasena; vipākakkhandhā aññamaññaṁ sahajātānaṁ rūpānaṁ vipākavasenā ti ca pañcadhā nāmaṁ nāmārūpānaṁ paccayo hoti.

In five ways, mind (nāma) is a condition for mind-and-matter (nāmarūpa):

Roots (hetu), jhāna factors (jhānanga), and path factors (magganga) are a condition for conascent (sahajāta) mind-and-matter by way of root, etc.

Conascent volition (cetanā) is a condition for conascent mind-and-matter, and asynchronous volition for mind-and-matter born of kamma, by way of kamma.

The (mental) resultant aggregates (vipākakkhandhā) are a condition for one another and for conascent matter by way of result (vipāka).

Guide to §14

Root condition (1): Root condition is a condition where a conditioning state functions like a root by imparting firmness and fixity to the conditioned states. The conditioning states in this relationship are the six mental factors known as roots (see Chapter 3, §5): the three unwholesome roots (greed [*lobha*], hatred [*dosa*], and delusion [*moha*]); and the three beautiful roots (non-greed [*alobha*], non-hatred [*adosa*], and non-delusion [*amoha*]), which may be either wholesome or indeterminate. The conditioned states are the mental states associated with each root and the conascent material phenomena. Conascent material phenomena are those born of *kamma* at the moment of rebirth-linking and those born of consciousness during the course of existence. Just as the roots of a tree are the basis for a tree's existence, growth, and stability, so these roots give rise to the conditioned states and make them firm and steady.

***Jhāna* Condition (17):** *Jhāna* condition is a condition where a conditioning state causes the conditioned states to participate in close contemplation of an object. The conditioning states are the seven *jhāna* factors, which reduce to five *cetasikas* (see Chapter 7, §16 and §23). The conditioned states are the *cittas* and *cetasikas* associated with the *jhāna* factors — that is, all *cittas* except the ten types of sense consciousness —

and the conascent material phenomena. Although the conascent material phenomena cannot contemplate the object themselves, because they are produced by the close contemplation accomplished by the *jhāna* factors, they are included among the conditioned states.

Path condition (18): Path condition is a condition where a conditioning state relates to the conditioned states by causing them to function as a means for reaching a particular destination. The conditioning states in this relationship are the twelve path factors, which reduce to nine *cetasikas* (see Chapter 7, §17 and §23). The four wrong path factors are the means for reaching the woeful destinations; the eight right path factors are the means for reaching blissful destinations and *Nibbāna*. The conditioned states are all *cittas* except the eighteen that are rootless, the associated *cetasikas*, and the conascent material phenomena. While the path factors in the resultant and functional *cittas* do not lead to any destinations, they are still classed as path factors because, considered abstractly in their own nature, they are identical with those capable of leading to different destinations.

***Kamma* condition (13):** This condition is of two kinds: (1) conascent *kamma* condition (*sahajāta-kammapaccaya*) and (2) asynchronous *kamma* condition (*nānāk-khaṇika-kammapaccaya*).

1. In the conascent *kamma* condition, the conditioning states are the volitions (*cetanā*) in the eighty-nine *cittas*. The conditioned states are the *citta* and *cetasikas* associated with those volitions and the conascent material phenomena. Volition here functions as a conascent *kamma* condition by causing its concomitants to perform their respective tasks and by arousing the appropriate kinds of material phenomena simultaneously with its own arising.

2. In the asynchronous *kamma* condition, there is a temporal gap between the conditioning state and the conditioned states. The conditioning state in this relationship is a past wholesome or an unwholesome volition. The conditioned states are the resultant *cittas*, their *cetasikas*, and material phenomena born of *kamma*, both at rebirth-linking and in the course of existence. The conditioning force here is the ability of such volition to generate the appropriate mental states and *kamma*-born materiality. This conditional relationship also obtains between a path consciousness and its fruition.

Result condition (14): Result condition is a condition where a conditioning state makes the conditioned states that arise together with it be as passive, effortless, and quiescent as itself. The conditioning states in this relationship are the resultant *cittas* and *cetasikas*. Since resultants are produced from the maturing of *kamma*, they are not active but passive and quiescent. Thus, in the mind of a person in deep sleep, the resultant *bhavanga* consciousness arises and passes away in constant succession, yet, during this

time, no efforts are made for action by body, speech, or mind, and there is not even distinct awareness of an object. Similarly, in the five-door cognitive process, the resultant *cittas* do not make an exertion to know their object. It is only in the *javana* phase that effort is made to clearly cognize the object, and, again, it is only in the *javana* phase that actions are performed.

§15. Mind for Matter

Pacchājātā cittacetasikā dhammā purejātassa imassa kāyassa pacchājātavasenā ti ekadhā va nāmaṁ rūpassa paccayo hoti.

Only in one way is mind a condition for matter: subsequent consciousness and mental factors are a condition for this preceding (material) body (kāya) by way of postnascence.

Guide to §15

Postnascence condition (11): Postnascence condition is a condition where a conditioning state assists conditioned states that had arisen prior to itself by supporting and strengthening them. The conditioning states in this relationship are subsequently-arisen *cittas* and *cetasikas*; the conditioned states are the material phenomena of the body born of all four causes, which material phenomena had arisen along with preceding *cittas*. This condition begins with the first *bhavanga* in relation to the material phenomena born of *kamma* at the moment of rebirth-linking. Just as the rainwater that falls later promotes the growth and development of the already-existing vegetation, so the subsequently arisen mental states support the pre-arisen material phenomena so that they continue to produce similar material phenomena in succession.

§16. Matter for Mind

Cha vatthūni pavattiyaṁ sattannaṁ viññāṇadhātūnaṁ; pañc' ālambanāni ca pañcaviññāṇavīthiyā purejātavasenā ti ekadhā va rūpaṁ nāmassa paccayo hoti.

Only in one way is matter a condition for mind: the six bases (vatthu), during the course of existence, are a condition for the seven elements of consciousness (viññāṇa-dhātu), and the five objects (ālambana) for the five processes (vīthi) of sense consciousness, by way of prenascence.

Guide to §16

Prenascence condition (10): Prenascence condition is a condition where a conditioning state — a material state that has already arisen and reached the stage of presence (*ṭhiti*) — causes mental states, the conditioned states, to arise after it. This is like the sun, which arises first in the world and gives light to people who appear after it has arisen. There are two main types of prenascence condition: (1) base prenascence (*vatthu-purejāta*) and (2) object prenascence (*ārammaṇa-purejāta*).

1. **Base prenascence:** During the course of existence, each of the six physical bases is a conditioning state by way of base prenascence for the *citta* and *cetasikas* — the conditioned states — that take it as the material support for their arising (see Chapter 3, §§20—22). The heart-base is not a prenascence condition for the mental states at the moment of rebirth-linking, since, on that occasion, the heart-base and mental states arise simultaneously as conascence and mutuality conditions. But the heart-base arisen at the rebirth moment becomes a prenascence condition for the first *bhavanga citta* immediately following the rebirth consciousness, and, thereafter, it becomes a prenascence condition for all mind element and mind-consciousness element *cittas* during the course of life.

2. **Object prenascence:** Each of the five sense objects is a conditioning state by way of object prenascence for the *citta* and *cetasikas* in a sense door cognitive process that take it as object. In addition, all eighteen types of concretely-produced matter (see Chapter 6, §2) that have reached the stage of presence can become object prenascence condition for the *cittas* and *cetasikas* in a mind-door process.

§17. Mind-and-Matter for Mind

Ārammaṇavasena upanissayavasenā ti ca duvidhā paññatti nāmarūpāni nāmass'eva paccayā honti

Tattha rūpādivasena chabbidhaṁ hoti ārammaṇaṁ.

Upanissayo pana tividho hoti: ārammaṇūpanissayo, anantarūpanissayo, pakatūpanissayo cā ti. Tatth'ālambanam eva garukataṁ ārammaṇūpanissayo. Anantaraniruddhā cittacetasikā dhammā anantarūpanissayo. Rāgādayo pana dhammā saddhādayo ca sukhaṁ dukkhaṁ puggalo bhojanaṁ utu senāsanañ ca yathārahaṁ ajjhattañ ca bahiddhā ca kusalādidhammānaṁ kammaṁ vipākānan ti ca bahudhā hoti pakatūpanissayo.

In two ways, concepts (paññatti) and mind-and-matter (nāmarūpa) are conditions (paccaya) for mind (nāma) — namely, by way of object (ārammaṇa) and decisive support (upanissaya-paccaya).

Therein, object is sixfold as visible form, etc. But decisive support is threefold, namely, object decisive support, proximity decisive support, and natural decisive support.

Of them, the object itself, when it becomes prominent, serves as object decisive support (ārammaṇūpanissaya). Consciousness (citta) and mental factors (cetasika) that immediately cease, act as the proximity decisive support (anantarūpanissaya). The natural decisive support (pakatūpanissaya) is of many kinds: states of lust (rāga), etc., states of faith (saddhā), etc., pleasure (sukha), pain (dukkha), individuals (puggala), food (bhoja), season (utu), lodgings (senāsana) — all such things, internal and external, as the case may be, are conditions for wholesome states, etc. Kamma, too, is similarly a condition for its results (vipāka).

Guide to §17

Object condition (2): Object condition is a condition where a conditioning state, as object, causes other states, the conditioned states, to arise, taking it as their object. The six classes of objects (see Chapter 3, §16) are the conditioning states in this relationship, the corresponding *cittas* and *cetasikas* are the conditioned states.

Decisive support condition (*upanissaya-paccaya*) (9): There are three types of this condition:

1. **Object decisive support (*ārammaṇūpanissaya*):** Object decisive support is a condition where the conditioning state is an exceptionally desirable or important object that causes the conditioned states, the mental phenomena that apprehend it, to arise in strong dependence upon it.

2. **Proximity decisive support (*anantarūpanissaya*):** Proximity decisive support is identical with proximity condition with respect to the conditioning and conditioned states, but differs from it slightly in the forces of the conditions. Proximity is the force that causes the successive mental states to arise immediately after the preceding states have ceased; proximity decisive support is the force that causes the successive states to arise, because they are strongly dependent upon the ceasing of the preceding states.

3. **Natural decisive support (*pakatūpanissaya*):** Natural decisive support is a wide relationship that includes as the conditioning states all past or mental or material phenomena that become strongly efficacious for the arising, at a subsequent time, of the conditioned states, which are subsequent *cittas* and *cetasikas*. For example, prior lust may be a natural decisive support for the volitions of killing, stealing, sexual misconduct, etc.; prior faith for the volition of giving alms, undertaking precepts, and practicing meditation; the gaining of health for happiness and energy, the onset of sickness for sorrow and torpor, etc.

§18. Mind-and-Matter for Mind-and-Matter

Adhipati-sahajāta-aññamañña-nissaya-āhāra-indriya-vippayutta-atthi-avigatavasenā ti yathārahaṁ navadhā nāmarūpāni nāmarūpānaṁ paccayā bhavanti.

Mind-and-matter (nāmarūpa) is a condition for mind-and-matter in nine ways, according to circumstances, namely, by way of: (1) predominance (adhipati); (2) conascence (sahajāta); (3) mutuality (aññamañña); (4) support (nissaya); (5) nutriment (āhāra); (6) faculty (indriya); (7) dissociation (vippayutta); (8) presence (atthi); and (9) non-disappearance (avigata).

Guide to §18

These conditions will be elaborated upon in the following sections.

§19. The Predominance Condition

Tattha garukataṁ ālambanaṁ ālambanādhipativasena nāmānaṁ sahajātādhipati catubbidho pi sahajātavasena sahajātānaṁ nāmarūpānan ti ca duvidho hoti adhipatipaccayo.

Therein, the predominance condition (adhipatipaccaya) is twofold:

1. *The object to which weight is attached is a condition for states of mind by way of object predominance.*
2. *The fourfold conascent predominance is a condition for conascent mind-and-matter by way of conascence.*

Guide to §19

Predominance condition (3): There are two types of this condition:

1. **Object predominance (*ārammaṇādipati*):** Object predominance is a condition where the conditioning state, as object, dominates over the mental states that take it as their object. Only those objects that are esteemed, cherished, or strongly desired can become the conditioning states in this relationship. This condition is virtually identical with the object decisive support condition, differing from it only slightly in the conditioning forces; while the latter has the force of being a strongly efficacious

cause for the arising of the *citta* and *cetasikas*, the former has the force of strongly attracting and dominating those states.

2. **Conascence predominance (*sahajātādhipati*):** Conascence predominance is a condition where a conditioning state dominates conditioned states conascent with itself. The conditioning states in this relationship are the four predominants (*adhipati*) — (1) predominance of desire (*chanda*); (2) predominance of energy (*viriya*); (3) predominance of consciousness (*citta*); and (4) predominance of investigation (*vīmaṁsā*) (see Chapter 7, §20). Only one of these can take on the role of predominance condition on a given occasion and then only in *javana cittas*. The conascent mental and material phenomena are the conditioned states.

§20. The Conascent Condition

Cittacetasikā dhammā aññamaññaṁ sahajātarūpānañ ca, mahābhūtā aññamaññaṁ upādārūpānañ ca, paṭisandhikkhaṇe vatthu-vipākā aññamaññan ti ca tividho hoti sahajātapaccayo.

The conascence condition is threefold: consciousness (citta) and mental factors (cetasika) are a condition for one another and for the conascent material phenomena (rūpa); the four great essentials (mahābhūta) mutually and for the derived material phenomena; the heart-base and the resultant (mental aggregates) for one another at the moment of rebirth-linking.

Guide to §20

Conascent condition (6): Conascent condition is a condition where a conditioning state, on arising, causes the conditioned states to arise simultaneously with itself. This is compared to the flame of a lamp that, on arising, causes the light, color, and heat to arise along with it. This condition may be divided into three types: (1) each mental state — *citta* or *cetasika* — for the associated mental states; (2) each mental state for the conascent material phenomena; (3) each of the four great essentials[116] for the other three great essentials; (4) each of the four great essentials for the derived material phenomena;

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[116] The *four great essentials* (*mahābhūta*) are the four primary material elements — the earth element (*paṭhavī-dhātu*), the water element (*āpo-dhātu*), the fire element (*tejo-dhātu*), and the air element (*vāyo-dhātu*). These are the fundamental constituents of matter, which are inseparable and which, in their various combinations, enter into the composition of all material substances, from the most minute speck of dust or grain of sand to the most massive mountain. *Derived material phenomena* (*upādāya rūpa*) are material phenomena derived from, or dependent upon, the four great essentials. These are twenty-four in number. The great essentials may be compared to the earth, and the derivative phenomena to trees and shrubs that grow in dependence upon the earth. See Chapter 6, §2ff.

and (5), at the moment of rebirth-linking, the heart-base for the resultant mental states, and the latter, in turn, for the heart-base.

§21. The Mutuality Condition

Cittacetasikā dhammā aññamaññaṁ, mahābhūtā aññamaññaṁ paṭisandhikkhaṇe vatthu-vipākā aññamaññan ti ca tividho hoti añña-maññapaccayo.

The mutuality condition is threefold: (1) consciousness and mental factors are a condition for one another; (2) the four great essentials for one another; and (3) the heart-base and the resultant (mental aggregates) for one another at the moment of rebirth-linking.

Guide to §21

Mutuality condition (7): Mutuality condition (*aññamañña-paccaya*) is actually a subordinate type of conascence condition. In the general conascence condition, the conditioning state simply causes the conditional states to arise together with itself, but no reciprocity in the conditioning force is required. However, in the mutuality condition, each of the conditioning states is, at the same time and in the same way, a conditioned state in relation to the very states that it conditions. Thus, a conditioning state in the relationship of mutuality gives its force to the conditioned state and also receives the force of the conditioned state, which is a conditioning state relative to itself. This is compared to a tripod, each leg of which assists the other two legs reciprocally in enabling the tripod to stand upright.

§22. The Support Condition

Cittacetasikā dhammā aññamaññaṁ sahajātarūpānañ ca mahābhūtā aññamaññaṁ upādārūpānañ ca cha vatthūni sattannaṁ viññāṇadhātūnan ti ca tividho hoti nissayapaccayo.

The support condition (nissayapaccaya) is threefold: (1) consciousness and mental factors are a condition for one another and conascent material phenomena; (2) the four great essentials for one another and derived material phenomena; and (3) the six bases for the seven consciousness elements.

Guide to §22

Support condition (8): Support condition is a condition where the conditioning state causes the conditioned states to arise by serving as the support or foundation on which they depend. The conditioning state is said to be related to the conditioned state in a manner similar to the way the earth supports vegetation or a canvas supports a painting.

Two main categories of support condition are recognized: (1) conascence support (*sahajāta-nissaya*) and (2) prenascence support (*purejāta-nissaya*). Conascence support condition is identical in all aspects with the conascence condition. Prenascence support condition includes two subsidiary types. One is simple base-prenascence support (*vatthu-purejāta-nissaya*), which is identical with base prenascence, discussed under the prenascence condition. The other is called "base-object-prenascence support" (*vatthārammaṇa-purejāta-nissaya*). This refers to the special case when a *citta* arises supported by the heart-base and, at the same time, makes that heart-base its object. Thus, on such an occasion, the heart-base is simultaneously a support and an object for a single *citta*. Referring to this condition, the *Paṭṭhāna* states: "One contemplates with insight that internal base as impermanent, suffering, non-self; one enjoys it and delights in it; making it an object, lust arises, wrong view arises, restlessness arises, displeasure arises."[117]

§23. The Nutriment Condition

Kabaḷīkāro āhāro imassa kāyassa, arūpino āhārā sahajātānaṁ nāmarūpānan ti ca duvidho hoti āhārapaccayo.

The nutriment condition is twofold: (1) edible food is a condition for this body; and (2) immaterial nutriment for the conascent mind-and-matter.

Guide to §23

Nutriment condition (15): Nutriment condition is a condition where a conditioning state relates to the conditioned states by maintaining them in existence and supporting their growth and development. This is compared to a prop that supports an old house or barn and prevents them from collapsing. Thus, the essential function of nutriment (*āhāra*) is supporting or reinforcing (*upatthambana*).

[117] One line of the Abhidhamma interpretation adopted by the teachers would restrict the base-object-prenascence support condition to the heart-base arisen at the seventeenth mind-moment preceding the death consciousness, on an occasion when the last *javana* process takes the heart-base as object. Ledi Sayādaw argues at length in the *Paramatthadīpanī* against this narrow interpretation, and his position is accepted here.

The nutriment condition is twofold: (1) material nutriment (*rūpāhāra*); and (2) mental nutriment (*nāmāhāra*).

1. **Material nutriment (*rūpāhāra*):** Material nutriment is the nutritive essence found in edible food (*kabalinkāhāra*), which is a conditioning state for the physical body. When food is ingested, its nutritive essence produces new matter born of nutriment, and it also reinforces the material groups born of all four causes, keeping them strong and fresh so that they can continue to arise in succession. The internal nutriment contained in the material groups born of all four causes also serves as a condition by reinforcing the internal material phenomena coexisting with it in its own group and the material phenomena in the other groups situated in the body.

2. **Mental nutriment (*nāmāhāra*):** Mental nutriment is threefold — the nutriments: mental contact (*phassa*),[118] mental volition (*mano-sañcetanā*), and consciousness (*viññāṇa*). These are conditions for the conascent mental and material phenomena.

§24. The Faculty Condition

Pañcapasādā pañcannaṁ viññāṇānaṁ, rūpajīvitindriyaṁ upādinnarūpānaṁ, arūpino indriyā sahajātānaṁ nāmarūpānan ti ca tividho hoti indriyapaccayo.

The faculty condition (indriyapaccaya) is threefold: (1) the five sensitive organs (pañcapasādā) are a condition for the five kinds of consciousness (viññāṇa); (2) the material life faculty (rūpajīvitindriya) for the material phenomena born of kamma; and (3) the immaterial faculties (arūpino indriyā) for conascent mind-and-matter (saha-jātāna nāmarūpa).

Guide to §24

Faculty condition (24): Faculty condition is a condition where a conditioning state relates to the conditioned states by exercising control in a particular department or function. This condition is compared to a panel of ministers, each of whom has freedom of control in governing his particular region of the country and does not attempt to govern the other regions. As stated in the text, there are three types of faculty condition: (1) prenascence faculty; (2) material life faculty; and (3) conascence faculty.

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[118] *Phassa* (from *phusati* "to touch") literally means "sense-impression." Here, it does *not* signify physical impact but is one of the seven constant mental concomitants of consciousness and belongs to the group of (predisposing) mental formations (*saṁkhārakkhandha*). Cf. Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines* (fourth revised edition [1980]), p. 167.

1. In prenascence faculty, each of the five sensitivities (arisen at the static phase of the past *bhavanga citta*) is a faculty condition for its respective type of sense consciousness along with its *cetasikas*. This is so because the sensitive organ controls the efficiency of the consciousness that takes it as a base. For example, good eyes produce acute vision, while weak eyes result in poor vision.

2. The material life faculty in the material groups born of *kamma* is a faculty condition for the other nine material phenomena in the same groups, for it controls them by maintaining their vitality.

3. The fifteen immaterial faculties (see Chapter 7, §18) are each a conascence faculty condition for the associated mental states and the conascent material phenomena.

Of the faculties, the two sex (*bhāva*[119]) faculties of femininity (*itthi*) and masculinity (*purisa*) do not become conditioning states in the faculty condition. They are excluded because they do not have the functions of a condition. A condition has three functions — producing, supporting, and maintaining —, but the sex faculties do not execute any of these functions. Nevertheless, they are still classed as faculties because they control the sexual structure, appearance, character, and disposition of the body, so that the whole personality tends towards either femininity or masculinity.[120]

§25. The Dissociation Condition

Okkantikkhaṇe vatthu vipākānaṁ, cittacetasikā dhammā saha-jātarūpānaṁ sahajātavasena, pacchājātā cittacetasikā dhammā pure-jātassa imassa kāyassa pacchājātavasena, cha vatthūni pavattiyaṁ sattannaṁ viññāṇadhātūnaṁ purejātavasenā ti ca tividho hoti vippayuttapaccayo.

The dissociation condition (vippayuttapaccaya) is threefold: (1) at the moment of rebirth-linking, the heart-base (hadaya-vatthu) is a condition for resultant (mental aggregates), and consciousness (citta) and mental factors (cetasika) for conascent matter, by was of conascence; (2) the postnascent consciousness and mental factors for the prenascent material body by way of postnascence; and (3) the six sense bases, in the course of life, for the seven consciousness elements (viññāṇadhātu) by way of prenascence.

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[119] *Bhāva* literally means "nature" — it refers to the sexual characteristics of the body and belongs to the aggregate of corporeality (*rūpakkhandha*). Cf. Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines* (fourth revised edition [1980]), p. 36 and pp. 98—102.

[120] Ledi Sayādaw, *Buddhist Philosophy of Relations*, pp. 50—51.

Guide to §25

Dissociation condition (20): Dissociation condition is a condition where the conditioning state is either a mental phenomenon that assists present material phenomena or a material phenomenon that assists present mental phenomena. In this relationship, the two components — the conditioning state and the conditioned states — are necessarily of different types: if one is matter, the other must be mind; if one is mind, the other must be matter. This is like a mixture of oil and water, which remain separate though placed together.

Thus, at the moment of rebirth, the heart-base and the mental aggregates arise simultaneously, each a dissociation condition for the other by reason of the particular characteristics that distinguish them as material and mental phenomena. At the moment of rebirth, again, the mental aggregates are a condition for the other kinds of *kamma*-born matter, and, during the course of existence for mind-born matter, by way of dissociation condition. Dissociation also comprises prenascent and postnascent types: the former obtains between matter as the conditioning state and mind as the conditioned state; the latter obtains between mind as the conditioning state and matter as the conditioned state. These are identical with prenascence support condition and postnascence condition, respectively.

§26. Presence and Non-Disappearance

Sahajātaṁ purejātaṁ pacchājātaṁ ca sabbathā
Kabaḷīkāro āhāro rūpajīvitam icc'ayan ti.
Pañcavidho hoti atthipaccayo avigatapaccayo ca.

The presence and non-disappearance conditions are altogether of five kinds: (1) conascence; (2) prenascence; (3) postnascence; (4) edible food; and (5) material life.

Guide to §26

Presence condition (21), non-disappearance condition (24): These are two conditions identical in meaning and differing only in the letter. In this relationship, a conditioning state helps the conditioned states to arise or persist in being during a time when it exists alongside the conditioned states. It is not necessary, however, for the conditioning state and the conditioned states to be conascent; all that is required is for the two to temporarily overlap and for the conditioning state to support, in some way, the conditioned states during the time they overlap. Thus, presence condition includes prenascence and postnascence as well as conascence. While the text mentions only five types of presence condition, since these five, in turn, include additional subsidiary types, presence condition comprises a wide variety of other conditions. This will become clear

in the next section, which deals with the subsumption of all conditional relations under four master conditions.

§27. The Synthesis of Conditions

Ārammaṇ'-ūpanissaya-kamma-atthipaccayesu ca sabbe pi paccayā samodhānaṁ gacchanti.
Sahajātarūpan ti pan'ettha sabbatthā pi pavatte cittasam-uṭṭhānānaṁ paṭisandhiyaṁ kaṭattā rūpānañ ca vasena duvidho hoti veditabbaṁ.

All conditions are included in the conditions of (1) object, (2) decisive support, (3) kamma, and (4) presence.

Herein, in all cases, conascent material phenomena should be understood as twofold: (1) throughout the course of existence, they should be understood as those born of consciousness, and (2), at rebirth-linking, as those born of kamma.

Guide to §27

The way in which all conditions are included in these four conditions is explained by Ledi Sayādaw in his commentary as follows:

The predominance condition being twofold, object predominance is always comprised by the object and decisive support conditions, and sometimes by the presence condition as well, while conascence predominance is comprised by the presence condition.

The main types of support condition — conascence support and base-prenascence support — both come within the scope of the presence condition. The special case of base-object-prenascence support, in which the heart-base becomes an object of the same mind-door *cittas* it supports as a base, is included in both object and presence conditions and in decisive support as well, if the heart-base is given a special importance as object.

Of the two main types of prenascence condition, base prenascence is included in presence condition, while object prenascence is included in both object and presence and possibly in decisive support too.

Of the two types of *kamma* condition, conascent *kamma* is included in presence condition, while a synchronous *kamma* is included in *kamma* condition and, if strong, in decisive support as well.

Dissociation condition is included in presence condition, but, if the heart-base becomes simultaneously base and object, it is included in presence, object, and possibly decisive support.

Of the remaining conditions, the following eleven are always included within presence condition: (1) root; (2) conascence; (3) mutuality; (4) resultant; (5) nutriment;

(6) faculty; (7) *jhāna*; (8) path; (9) association; (10) non-disappearance; and (11) post-nascence. The following five are always included in decisive support condition: (1) proximity; (2) contiguity; (3) repetition; (4) absence; and (5) disappearance.

§28. Summary

Iti tekālikā dhammā kālamuttā ca sambhavā
Ajjhattañ ca bahiddhā ca sankhatāsankhatā tathā.
Paññattināmarūpānaṁ vasena tividhā ṭhitā
Paccayā nāma paṭṭhāne catuvīsati sabbathā ti.

Thus, the things pertaining to the three periods of time and timeless, internal and external, conditioned and unconditioned, are threefold by way of concepts, mind, and matter.

In all, the conditions in the scheme of conditioned relations are twenty-four.

Analysis of Concepts
(*paññattibheda*)

§29. In Brief

Tattha rūpadhammā rūpakkhandho va: cittacetasikasankhātā cattāro arūpino khandhā nibbānañ cā ti pañcavidham pi arūpan ti ca nāman ti ca pavuccati.

Tato avasesā paññatti pana paññāpiyattā paññatti, paññāpanato paññattī ti ca duvidhā hoti.

Therein, the material phenomena (rūpadhammā) are just the aggregate of matter (rūpakkhandha). Consciousness (citta) and mental factors (cetasika), which comprise the four immaterial aggregates, and Nibbāna, are the five kinds that are immaterial (arūpa). They are also called "name" (nāma).

What remains are concepts (paññatti), which are twofold: (1) concept as that which is made known; and (2) concept as that which makes known.

Guide to §29

At this point, Ācariya Anuruddha has completed his exposition of the four ultimate realities (consciousness [*citta*], mental factors [*cetasika*], matter [*rūpa*], and *Nibbāna*), their classification in various schemata, and their treatment according to the principles of conditionality. However, he has not yet discussed concepts (*paññatti*).

Although concepts pertain to conventional reality (*sammuti*) and not to ultimate reality (*paramattha*), they are still included in the Abhidhamma by the treatise *Puggalapaññatti*. Therefore, in the last part of Chapter 8, he will briefly discuss concepts.

They are also called "name": The four immaterial aggregates are called "*nāma*," "name," in the sense of bending (*namana*), because they bend towards the object in the act of cognizing it. They are also called "*nāma*" in the sense of causing to bend (*nāmana*), since they cause one another to bend onto the object. *Nibbāna* is called "*nāma*" solely in the sense of causing to bend. For *Nibbāna* causes faultless states — that is, the supramundane *cittas* and *cetasikas* — to bend onto themselves by acting as an objective predominance condition.[121]

What remains are concepts: There are two kinds of concepts: *atthapaññatti*, or "concepts-as-meanings," and *nāmapaññatti*, or "concepts-as-names." *Atthapaññatti* are the meanings (*attha*) conveyed by the concepts, while *nāmapaññatti* are the names or designations (*nāma*) that convey that meaning. For example, the notion of a four-legged furry domestic animal with certain physical features and traits is the concept-as-meaning of the term "dog"; the designation and idea "dog" is the corresponding concept-as-name. The concept-as-meaning is the concept as that which is made known; the concept-as-name is the concept as that which makes known.

§30. Concept as What is Made Known

> *Kathaṁ? Taṁtaṁ bhūtapariṇāmākāram upādāya tathā tathā paññattā bhūmipabbatādikā, sasambhārasannivesākāram upādāya geharathasakaṭādikā, khandhapañcakam upādāya purisapuggalādikā, candāvattanādikam upādāya disākālādikā, asamphuṭṭhākāram upādāya kūpaguhādikā, taṁtaṁ bhūtanimittaṁ bhāvanāvisesañ ca upādāya kasiṇanimittādikā cā ti evam ādippabhedā pana paramatthato avijjamānā pi atthacchāyākārena cittuppādānam ālambanabhūtā taṁtaṁ upādāya upanidhāya kāraṇaṁ katvā tathā tathā parikappiyamānā sankhāyati, samaññāyati, voharīyati, paññāpīyati ti paññattī ti pavuccati. Ayaṁ paññatti paññāpiyattā paññatti nāma.*

How? There are such terms as "land," "mountain," and the like, so designated on account of the mode of transition of the respective elements; such terms as "house," "chariot," "cart," and the like, so named on account of the mode of formation of materials; such terms as "person," "individual," and the like, so named on account of the five aggregates; such terms as "direction," "time," and the like, named according to

[121] *Aṭṭhasālinī* 392; *The Expositor* p. 501. There is a play on words here that cannot be reproduced in English: the word *nāma* "name" or "mind" is derived here from a verbal root *nam-* meaning "to bend."

the revolution of the moon and so forth; such terms as "well," "cave," and the like, so named on account of the mode of non-impact and so forth; such terms as "kasiṇa signs" and the like, so named on account of respective elements and distinguishing mental development.

All such different things, though they do not exist in the ultimate sense, become objects of consciousness in the form of shadows (chāyā) of (ultimate) things.

They are called "concepts" because they are thought of, reckoned, understood, expressed, and made known on account of, in consideration of, with respect to, this or that mode. This kind of concept is so called because it is made known.

Guide to §30

"Concept as what is made known" is the same as "meaning-concept" (*attha-paññatti*). Here, the author enumerates different types of meaning-concepts.

Land, mountain, etc., are called in Pāḷi "*saṇṭhānapaññatti*," "formal concepts," since they correspond to the form or configuration of things.

House, chariot, village, etc., are called "*samūhapaññatti*," "collective concepts," since they correspond to a collection, or group, of things.

East, west, etc., are called "*disāpaññatti*," "local concepts," since they correspond to a locality or direction.

Morning, noon, week, month, etc., are called "*kālapaññatti*," "temporal concepts," since they correspond to periods, or units, of time.

Well, cave, etc., are called "*ākāsapaññatti*," "spatial concepts," since they correspond to spatial regions void of perceptible matter.

The *kasiṇa* signs are called "*nimittapaññatti*," "sign concepts," since they correspond to mental signs (*nimitta*) gained by meditative development.

§31. Concept as What Makes Known

Paññāpanato paññatti pana nāma-nāmakammādināmena paridīpitā. Sā vijjamānapannatti, avijjamānapaññatti, vijjamānena avijjamānapaññatti, avijjamānena vijjamānapaññatti, vijjamānena vijjamānapaññatti, avijjamānena avijjamānapaññatti cā ti chabbidhā hoti.

Tattha yadā pana paramatthato vijjamānaṁ rūpavedanādiṁ etāya paññāpenti tadā'yaṁ vijjamānapaññatti. Yadā pana paramatthato avijjamānaṁ bhūmipabbatādiṁ etāya paññāpenti, tadā'yaṁ avijja-mānapaññattī ti pavuccati. Ubhinnaṁ pana vomissakavasena sesā yathākkamaṁ chaḷabhiñño, itthisaddo, cakkhuviññāṇaṁ, rājaputto ti ca veditabbā.

Then, as it makes known, it is called "concept." It is described as name, nomenclature, etc.

It is sixfold: (1) a (direct) concept of the real; (2) a (direct) concept of the unreal; (3) a concept of the unreal by means of the real; (4) a concept of the real by means of the unreal; (5) a concept of the real by means of the real; and (6) a concept of the unreal by means of the unreal.

As, for instance, when it makes known what really exists in the ultimate sense by a term, such as "land," "mountain," and so forth, it is called a "direct concept of the unreal."

The rest should be respectively understood by combining both as, for instance, "possessor of sixfold direct knowledge," "woman's voice," "eye-consciousness," and "king's son."

Guide to §31

"Concept as what makes known" is the same as "name-concept" (*nāmapaññatti*). Again, the author provides an enumeration of examples.

A (direct) concept of the real: Matter, consciousness, etc., are ultimate realities; therefore, the concepts that designate them are direct concepts of the real.

A (direct) concept of the unreal: "Land" and "mountain," etc., are not ultimate realities but conventional entities established conceptually through mental construction. Though these concepts are based on ultimate entities, the meanings they convey are not things that are themselves ultimate entities since they do not correspond to things that exist by way of their own intrinsic nature (*sabhāvato*).

The rest should be respectively understood: Here, "possessor of sixfold direct knowledge" is a concept of the unreal by means of the real, since the direct knowledges are ultimately real, but the "possessor" is a mental construction. "Woman's voice" is a concept of the real by means of the unreal, since the sound of the voice ultimately exists but not the woman. "Eye-consciousness" is a concept of the real by means of the real, since both eye-sensitivity and the consciousness dependent upon it exist in an ultimate sense. "King's son" is a concept of the unreal by way of the unreal, since neither the king nor the son ultimately exists.[122]

[122] For more information about the theory of concepts in the Abhidhamma, cf. *Visuddhimagga* VIII, note 11 (pp. 779—781 in Bhikkhu Ñāṇamoli's translation). See also Bhikkhu Ñāṇananda, *Concept and Reality in Early Buddhist Thought* (Kandy, Śri Lanka: Buddhist Publication Society [1972]).

§32. Summary

Vacīghosānusārena sotaviññāṇavīthiyā
Pavattānantaruppannā manodvārassa gocarā
Atthā yassānusārena viññāyanti tato paraṁ
Sāyaṁ paññatti viññeyyā lokasanketanimmitā ti.

By following the sound of speech through the process of ear-consciousness, and then by means of the concept conceived by (the process in the) mind-door that subsequently arises, meanings are understood. These concepts should be understood as fashioned by worldly conventions.

Iti Abhidhammatthasangahe
Paccayasangahavibhāgo nāma
aṭṭhamo paricchedo.

Thus ends the eighth chapter
in the Manual of Abhidhamma entitled
"The Compendium of Conditionality."

9

Compendium of Meditation Subjects (*Kammaṭṭhānasangahavibhāga*)

§1. Introductory Verse

Samathavipassanānaṁ bhāvanānam ito paraṁ
Kammaṭṭhānaṁ pavakkhāmi duvidham pi yathākkamaṁ.

From this point on, I will explain, in order, the two types of meditation subject for the respective development of calm (samatha) and insight (vipassanā).

Guide to §1

Two types of meditation subject: The Pāḷi term *kammaṭṭhāna* means literally "field of action" or "workplace." The term is used to designate a subject of meditation, the workplace for the meditator to develop the special attainments in the field of contemplation. In Buddhism, two approaches to meditative development are recognized, calm[123] (*samatha*) and insight[124] (*vipassanā*). Of the two, the development of insight is the distinctively Buddhist form of meditation (*bhāvanā*). This system of meditation is unique to the Buddha's Teaching (*Dhamma*) and is intended to generate direct personal realization of the truths discovered and enunciated by the Buddha. The development of calm is also found in non-Buddhist schools of meditation. However, in the Buddha's Teaching, calming meditation is taught because the serenity and concentration that it engenders provide a firm foundation for the practice of insight meditation. Each of the two types of meditation has its own methodology and range of meditation subjects, to be explained in the course of this chapter.

Calm and insight (*samathavipassanāna*): The word *samatha*, rendered here as "calm," denotes quietude of mind. The word is almost synonymous with concentration (*samādhi*), though it is derived from a different root, *sam-*, which means "to become

[123] Also called "tranquility meditation," "calm abiding," or "stabilizing meditation."
[124] Also called "analytical meditation."

peaceful." Technically, *samatha* is defined as the "one-pointedness of mind" (*cittass' ekaggatā*) in the eight meditative attainments — the four fine-material-sphere *jhānas* of the Suttanta system (five in the Abhidhamma system) and the four immaterial-sphere *jhānas*. These attainments are called "calm" because, owing to the one-pointedness of mind, the wavering or trepidation of the mind is subdued and brought to an end.[125]

The word *vipassanā*, rendered here as "insight," is explained as "seeing in diverse ways" (*vividhākārato dassana*). Insight is the direct meditative perception of phenomena in terms of three characteristics: (1) impermanence (*anicca*), (2) suffering (*dukkha*), and (3) non-self (*anattā*). It is a function of the *cetasika* of wisdom (*paññā*) directed towards uncovering the true nature of things.

The explanation of calm and insight in this chapter of the *Abhidhammattha Sangaha* is a summary of the entire *Visuddhimagga*, to which the reader is referred for a detailed treatment of these topics.

Compendium of Calm
(*samathasangaha*)

Basic Categories

§2. Meditation Subjects

> *Tattha samathasangahe tāva dasa kasiṇāni, dasa asubhā, dasa anussatiyo, catasso appamaññāyo, ekā saññā, ekaṁ vavatthānaṁ, cattāro āruppā cā ti sattavidhena samathakammaṭṭhānasangaho.*

Therein, in the compendium of calm (samatha), first the compendium of meditation subjects (kammaṭṭhāna) of developing calm is sevenfold: (1) ten kasiṇas; (2) ten kinds of foulness (asubha); (3) ten recollections (anussati); (4) four illimitables (appamañña)[126]*; (5) one perception (saññā); (6) one analysis (vavatthāna); and (7) four immaterial states (āruppa*[127]*).*

Guide to §2

These seven categories amount to forty separate meditation subjects, to be enumerated below (§§6—12).

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[125] *Aṭṭhasālinī* 144; *The Expositor* p. 191.

[126] Also called *brahmavihāra*, the four "sublime abodes" or "divine abodes." *Vihāra* means "abode". There are three abodes: (1) the heavenly abode (*dibbavihāra*); (2) the divine abode (*brahmavihāra*); and (3) the noble abode (*ariyavihāra*). Cf. Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines* (fourth revised edition [1980]), p. 223.

[127] *Āruppa* means "formless, immaterial". It is derived from *arūpa*.

§3. Temperaments

Rāgacaritā, dosacaritā, mohacaritā, saddhācaritā, buddhicaritā, vitakkacaritā cā ti chabbidhena caritasangaho.

The compendium of temperaments (carita) is sixfold: (1) the lustful (rāga); (2) the hateful (dosa); (3) the deluded (moha); (4) the faithful (saddhā); (4) the intellectual (buddhi); and (6) the discursive (vitakka).

Guide to §3

"Temperament" (*carita*) means "personal nature," the character of a person as revealed by his or her natural attitudes and conduct. The temperaments of people differ owing to the diversity of their past *kamma*. The commentators state that the temperament is determined by the *kamma* productive of the rebirth-linking consciousness.

Of the six temperaments, the lustful and the faithful types form a parallel pair, since both involve a favorable attitude towards the object, one unwholesome, the other wholesome. So, too, the hateful and the intellectual temperaments form a parallel pair, since, in an unwholesome way, hatred turns away from its object, while intelligence does so through the discovery of genuine faults. The deluded and the discursive temperaments also form a pair, since a deluded person vacillates owing to superficiality, while a discursive one does so due to facile speculation. For more on the temperaments, cf. *Visuddhimagga* III, pp. 74—102.

§4. Development

Parikammabhāvanā, upacārabhāvanā, appanābhāvanā cā ti tisso bhāvanā.

The three stages of mental development (bhāvanā) are: (1) preliminary development (parikammabhāvanā); (2) access development[128] *(upacārabhāvanā); and (3) absorption development*[129] *(appanābhāvanā).*

Guide to §4

Preliminary development occurs from the time one begins the practice of meditation up to the time the five hindrances (*nīvaraṇa*) are suppressed and the counterpart sign

[128] Also called "neighborhood development."
[129] Also called "attainment development."

(*paṭibhāganimitta*) emerges. *Access development* occurs when the five hindrances become suppressed and the counterpart sign emerges. It endures from the moment the counterpart sign arises up to the change-of-lineage (*gotrabhū*) *citta* in the cognitive process culminating in *jhāna*. The *citta* that immediately follows change-of-lineage is called "absorption." This marks the beginning of *absorption development*, which occurs at the level of the fine-material-sphere *jhānas* or the immaterial-sphere *jhānas*.

§5. Signs

Parikammanimittaṁ, uggahanimittaṁ, paṭibhāganimittañ cā ti tīṇi nimittāni ca veditabbāni.

The three signs[130] *(nimitta) should be understood as: (1) the preliminary sign*[131] *(parikammanimitta); (2) the learning sign*[132] *(uggahanimitta); and (3) the counterpart sign (paṭibhāganimitta).*

Guide to §5

The *preliminary sign* (*parikammanimitta*) is the original object of concentration used during the preliminary stage of practice. The *learning sign* (*uggahanimitta*) is a mental replica of the object perceived in the mind exactly as it appears to the physical eyes. The mentally visualized image freed of all defects is the *counterpart sign* (*paṭibhāganimitta*). It is said that the counterpart sign "appears as if breaking out from the learning sign and is a hundred or a thousand times more purified … like the moon's disk coming out from behind a cloud" (cf. *Visuddhimagga* IV, 31; see also §17 below).

The Forty Meditation Subjects
(*kammaṭṭhānasamuddesa*)

§6. The *Kasiṇas*

Kathaṁ? Paṭhavīkasiṇaṁ, āpokasiṇaṁ, tejokasiṇaṁ, vāyo-kasiṇaṁ, nīlakasiṇaṁ, pītakasiṇaṁ, lohitakasiṇaṁ, odātakasiṇaṁ, ākāsakasiṇaṁ, ālokakasiṇañ cā ti imāni dasa kasiṇāni nāma.

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[130] Also called "(mental) image." It will appear in full clarity in the mind by successful practice of certain concentration (*samādhi*) exercises.
[131] Also called "preparatory sign" or "preparatory image."
[132] Also called "acquired sign" or "acquired image."

How? The ten kasiṇas are: (1) the earth kasiṇa (paṭhavīkasiṇa); (2) the water kasiṇa (āpokasiṇa); (3) the fire kasiṇa (tejokasiṇa); (4) the air kasiṇa (vāyokasiṇa); (5) the blue kasiṇa (nīlakasiṇa); (6) the yellow kasiṇa (pītakasiṇa); (7) the red kasiṇa (lohitakasiṇa); (8) the white kasiṇa (odātakasiṇa); (9) the space kasiṇa (ākāsakasiṇa); and (10) the light kasiṇa (ālokakasiṇa).

Guide to §6

The ten *kasiṇas*: The word *kasiṇa*[133] means "whole" or "totality." It is so called because the counterpart sign (*paṭibhāganimitta*) is to be expanded and extended everywhere without limitation.

The earth *kasiṇa*, etc.: In the case of the *earth kasiṇa*, one prepares a disk of about thirty centimeters (one foot) in diameter, covers it with clay the color of dawn, and smoothens it out well. This is the *kasiṇa*-disk, which serves as the preliminary sign for developing the earth *kasiṇa*. One then places the disk about a meter (three feet) away and concentrates on it with the eyes partly opened, contemplating it as "earth, earth" or, in Pāḷi, "*paṭhavī*, *paṭhavī*."

To develop the *water kasiṇa*, one may use a vessel full of clear water and contemplate it as "water, water" or "*āpo*, *āpo*." To develop the *fire kasiṇa*, one may kindle a fire and view it through a hole in a piece of leather or a piece of cloth, thinking "fire, fire" or "*tejo*, *tejo*." One who develops the *air kasiṇa*, concentrates on the wind that enters through a window or an opening in the wall, thinking "air, air" or "*vāyo*, *vāyo*."

To develop the *color kasiṇas*, one may prepare a disk of the prescribed size and color it blue, yellow, red, or white. Then, one should concentrate on it by mentally repeating the name of the color. One may even prepare an object from flowers of the required color.

The *light kasiṇa*, may be developed by concentrating on the moon or on an unflickering lamplight, or on a circle of light cast on the ground, or on a beam of sunlight or moonlight entering through a crevice or hole in a wall and cast upon the wall.

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[133] *Kasiṇa* is the name for a purely external device used to produce and develop concentration of the mind and attain the four absorptions (*jhānas*). It consists in concentrating one's full and undivided attention on one external visible object until, at last, one perceives, even with the eyes closed, a mental reflex of that object — the "acquired image" (*uggahanimitta*). While continuing to direct one's attention to this image, there may arise the spotless and immovable "counterpart image" (*paṭibhāganimitta*) and, together with it, neighborhood concentration (*upacārasamādhi*) will have been achieved. While still persevering in concentration on the object, one will finally reach a state of mind in which all sense activity is suspended, where there is no more seeing and hearing, no more perception of bodily impression and feeling, that is, the state of the first meditative absorption (*jhāna*). Cf. Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines* (fourth revised edition [1980]), p. 95.

The *space kasiṇa*, can be developed by concentrating on a hole about thirty centimeters in diameter, contemplating it as "space, space" or "*ākāsa*, *ākāsa*."

For a full treatment of the *kasiṇas*, etc., cf. *Visuddhimagga* IV and V.

§7. Foulness

Uddhumātakaṁ, vinīlakaṁ, vipubbakaṁ, vicchiddakaṁ, vikkhāyitakaṁ, vikkhittakaṁ, hatavikkhittakaṁ, lohitakaṁ, puḷavakaṁ, aṭṭhikañ cā ti ime dasa asubhā nāma.

The ten kinds of foulness (asubha) are: (1) a bloated corpse (uddhumātaka); (2) a livid corpse (vinīlaka); (3) a festering corpse (vipubbaka); (4) a dismembered corpse (vicchiddaka); (5) an eaten corpse (vikkhāyitaka); (6) a scattered-in-pieces corpse (vikkhitta); (7) a mutilated and scattered-in-pieces corpse (hatavikkhittaka); (8) a bloody corpse (lohitaka); (9) a worm-infested corpse (puḷavaka); and (10) a skeleton (aṭṭhika).

Guide to §7

The ten kinds of foulness are corpses in different stages of decay.[134] This set of meditation subjects is especially recommended for removing sensual lust. Cf. *Visuddhimagga* VI.

§8. The Recollections

Buddhānussati, dhammānussati, sanghānussati, sīlānussati, cāgānussati, devatānussati, upasamānussati, maraṇānussati, kāyagatāsati, ānāpānasati cā ti imā dasa anussatiyo nāma.

The ten recollections[135] *(anussati) are: (1) the recollection of the Buddha (buddhānussati); (2) the recollection of the Dhamma (dhammānussati); (3) the recollection of the Sangha (sanghānussati); (4) the recollection of morality (sīlānussati); (5) the recollection of generosity (cāgānussati); (6) the recollection of the celestial beings*[136] *(devatānussati); (7) the recollection of peace (upasamānussati); (8) the recollection of death (maraṇānussati); (9) mindfulness occupied with the body (kāyagatāsati); and (10) mindfulness of breathing (ānāpānasati).*

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[134] Hence, they are also called "cemetery meditations."

[135] The first six recollections are fully explained in the *Visuddhimagga* VII, and the remaining four in the *Visuddhimagga* VIII.

[136] Also sometimes called "gods," "*devas*," "deities," or "heavenly beings."

Guide to §8

The recollection of the Buddha, the Dhamma, or the Sangha (*buddhānussati, dhammānussati, sanghānussati*): The first three recollections are practiced by calling to mind the virtues of the Buddha, the Dhamma, or the Sangha, as expounded in the traditional formulas:[137]

Iti'pi so bhagavā arahaṁ sammāsambuddho vijjā-caraṇa-sampanno sugato lokavidū anuttaro purisadamma-sārathī satthā deva manussāmaṁ buddho bhagavā'ti.

Such, indeed, is the Exalted One: worthy, perfectly enlightened, endowed with knowledge and conduct, supremely good, Knower of the world, incomparable Master of persons to be tamed, Teacher of gods and men, enlightened and exalted.

Svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṁ veditabbo viññūhī'ti.

Well expounded is the Dhamma of the Exalted One, to be seen here and now, immediately effective, inviting one to come and see, leading inwards, to be realized by the wise, each for himself.

Supaṭipanno bhagavato sāvakasangho; ujupaṭipanno bhagavato sāvaka-sangho; ñāyapaṭipanno bhagavato sāvakasangho; sāmīci-paṭipanno bhagavato sāvakasangho; yadidaṁ cattāri purisayugāni aṭṭha purisa-puggalā esa bhagavato sāvakasangho; āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā'ti.

The Order of the Exalted One's disciples who have practiced well; the Order of the Exalted One's disciples who have practiced rightly; the Order of the Exalted One's disciples who have practiced correctly; the Order of the Exalted One's disciples who have practiced properly — the four pairs of persons, the eight types of persons —; that is the Order of the Exalted One's disciples, worthy of offerings and hospitality, worthy of gifts and respect, incomparable field of merit for the world.

The recollection of morality (*sīlānussati*): This recollection is the practice of mindfully recollecting the special qualities of virtuous conduct (*sīla*), considered as unbroken and free from blemish.

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[137] These are slightly abbreviated versions of these formulas; for the full versions, cf. Ven. H. Gunaratana, Mahāthera, *Bhāvanā Vandanā: Book of Devotion* (High View, WV: Bhāvanā Society Meditation Center), pp. 34—41.

The recollection of generosity (*cāgānussati*): The recollection of generosity (*cāga*)[138] involves the mindful reflection on the special qualities of generosity.

The recollection of the celestial beings (*devatānussati*): This recollection is practiced by mindfully considering: "The celestial beings are born in such exalted states on account of their faith, morality, learning, generosity, and wisdom. I, too, possess these same qualities." This meditation subject (*kammaṭṭhāna*) is a term for "mindfulness" (*sati*) with the special qualities of one's own faith (*saddhā*), etc., as its object and with the celestial beings (*deva*) standing as witnesses.

The recollection of peace (*upasamānussati*): This recollection is the contemplation on the peaceful attributes of *Nibbāna*.

The recollection of death (*maraṇānussati*): The recollection of death is the contemplation of the fact that one's own death is absolutely certain, that the time of the arrival of death is utterly uncertain, and that, when death comes, one must relinquish everything.

Mindfulness occupied with the body (*kāyagatānussati*): This recollection is the contemplation of the thirty-two repulsive parts of the body:

1. Hair on the head
2. Hair on the body
3. Nails
4. Teeth
5. Skin
6. Flesh
7. Sinews
8. Bones
9. Marrow
10. Kidneys
11. Heart
12. Liver
13. Intestines
14. Spleen
15. Lungs
16. Bowels
17. Stomach
18. Undigested food
19. Feces
20. Brain
21. Bile
22. Phlegm
23. Pus
24. Blood
25. Sweat
26. Fat
27. Tears
28. Lymph
29. Saliva
30. Nasal Mucus
31. Oil of the joints
32. Urine

Mindfulness of breathing (*ānāpānasati*): This recollection is the unwavering attentiveness to the touch sensation of the in-breath and the out-breath in the vicinity of

[138] *Cāga* means (1) "abandoning, giving up, renunciation"; (2) "(n.) liberality, generosity, munificence; (adj.) generous, munificent." *Dāna*, on the other hand, means "giving, gift," especially a charitable gift to a *Bhikkhu*, a *Bhikkhunī*, or the monastic community (the *Sangha*).

the nostrils or the upper lip, wherever the air is felt striking as one mindfully breathes in and mindfully breathes out.

On the ten recollections, cf. *Visuddhimagga* VII and VIII.

§9. The Illimitables

Mettā, karuṇā, muditā, upekkhā cā ti imā catasso appamaññāyo nāma, brahmavihārā ti pi pavuccanti.

The four illimitables (appamaññā), also called "divine abodes" (brahmavihāra), are: (1) loving-kindness (mettā); (2) compassion (karuṇā); (3) appreciative joy (muditā); and (4) equanimity (upekkhā).

Guide to §9

The four illimitables (*appamaññā*): These states are called "illimitables" because they are to be radiated towards all living beings without limit or obstruction. They are also called "*brahmavihāras*," "divine abodes" or "sublime states," because they are the mental dwellings of the Brahmā divinities in the Brahma-world (*brahmaloka*).

Loving-kindness (*mettā*): *Mettā* is the wish for the welfare and happiness of all living beings. It helps to eliminate ill will.

Compassion (*karuṇā*): *Karuṇā* is that which makes the heart quiver when others are subject to suffering. It is the wish to remove the suffering of others, and it is opposed to cruelty.

Appreciative joy (*muditā*): *Muditā* is the quality of rejoicing at the success, prosperity, and good fortune of others. It is the congratulatory attitude, and it helps to eliminate envy and discontent over the success of others.

Equanimity (*upekkhā*): *Upekkhā*, as an illimitable or divine abode, is the state of mind that regards others with impartiality, free from attachment and aversion. An impartial attitude is its chief characteristic, and it is opposed to favoritism and resentment.

For a full explanation of the divide abodes, cf. *Visuddhimagga* IX.

§10. One Perception

Āhāre paṭikkūlasaññā ekā saññā nāma.

The one perception (saññā) is the perception of the loathsomeness of food (paṭikkūlasaññā).

Guide to §10

The perception of the loathsomeness of food is the perception that arises through reflection upon the repulsive aspects of nutriment, such as the difficulty of searching for food, the repulsiveness of using it, the digestive process, excretion, etc. Cf. *Visuddhimagga* XI, 1—26.

§11. One Analysis

Catudhātuvavatthānaṁ ekaṁ vavatthānaṁ nāma.

The one analysis is the analysis of the four elements.

Guide to §11

The analysis (*vavatthāna*) into the four elements (*dhātu*) involves contemplating the body (*kāya*) as compounded out of the four great essentials (*mahābhūta*): (1) the earth element (*paṭhavī*) as manifested in the solid parts of the body; (2) the water element (*āpo*) in the bodily fluids; (3) the fire element (*tejo*) in the body's heat; and (4) the air element (*vāyo*) in the breath and vital currents. Cf. *Visuddhimagga* XI, 27—117.

§12. The Immaterial States

Ākāsānañcāyatanādayo cattāro āruppā nāmā ti sabbathā pi samathaniddese cattāḷīsa kammaṭṭhānāni bhavanti.

The four immaterial states are the base of infinite space, and so forth. Thus, in the exposition of calm, there are altogether forty subjects of meditation.

Guide to §12

These are the objects of the four immaterial *jhānas*: (1) the base of infinite space (*ākāsānañcāyatana*); (2) the base of infinite consciousness (*viññāṇañcāyatana*); (3) the

base of nothingness (*ākiñcaññāyatana*); and (4) the base of neither-perception-nor-nonperception (*n'eva-saññā-n'āsaññāyatana*).[139] Cf. *Visuddhimagga* X.

Analysis of Suitability
(*sappāyabheda*)

§13. According to Temperament

Caritāsu pana dasa asubhā kāyagatāsatisankhātā koṭṭhāsa-bhāvanā ca rāgacaritassa sappāyā.

Catasso appamaññāyo nīlādīni ca cattāri kasiṇāni dosacaritassa.

Ānāpānaṁ mohacaritassa vitakkacaritassa ca.

Buddhānussati ādayo cha saddhācaritassa.

Maraṇa-upasama-saññā-vavatthānāni buddhicaritassa.

Sesāni pana sabbāni pi kammaṭṭhānāni sabbesam pi sappāyāni.

Tatthā pi kasiṇesu puthulaṁ mohacaritassa, khuddakaṁ vitakka-caritass'evā ti.

Ayam ettha sappāyabhedo.

With respect to temperaments (carita), the ten kinds of foulness and mindfulness occupied with the body, that is, meditation on the thirty-two repulsive parts, are suitable for those of a lustful temperament (rāgacarita).

The four illimitables and the four colored kasiṇas are suitable for those of a hateful temperament (dosacarita).

Mindfulness of breathing is suitable for those of a deluded temperament (moha-carita) as well as for those of a discursive temperament (vitakkacarita).

The six recollections of the Buddha, and so forth, are suitable for those of a faithful temperament (saddhācarita).

Recollection of death, of peace, of the perception of the loathsomeness of food, and the analysis of the four elements are suitable for those of an intellectual temperament (buddhicarita).

All of the remaining subjects of meditation are suitable for all temperaments.

Of the kasiṇas, a wide one is suitable for one of a deluded temperament (moha-carita), and a small one for one of a discursive temperament (vitakka-carita).

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[139] The fourth immaterial sphere (*arūpāvacana*) absorption, a semi-conscious state, is surpassed only by the temporary complete suspension of consciousness, called "attainment of extinction" (*nirodhasamāpatti*, also called *saññā-vedayita-nirodha*). The absolutely necessary pre-conditions for its attainment are the perfect mastery of all eight absorptions (*jhāna*) as well as the previous attainment of *Anāgāmī* or Arahatship. Cf. Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines* (fourth revised edition [1980]), p. 123 and pp. 127—128.

Herein, this is the analysis by was of suitability.

Analysis of Development
(*bhāvanābheda*)

§14. By Way of the Three Stages

Bhāvanāsu pana sabbatthā pi parikammabhāvanā labbhat'eva.
Buddhānussati ādisu aṭṭhasu saññā-vavatthānesu cā ti dasasu kammaṭṭhānesu upacārabhāvanā va sampajjati, natthi appanā.
Sesesu pana samatiṁsa kammaṭṭhānesu appanābhāvanā pi sampajjati.

The preliminary stage of development (parikammabhāvanā) is attainable in all forty of these meditation subjects (kammaṭṭhāna). In ten meditation subjects — the eight recollections on the Buddha and so forth, the one perception, and the one analysis —, only access development (upacārabhāvanā) is attainable but not absorption. In the thirty remaining meditation subjects, the absorption stage of development (appanābhāvanā) is also attainable.

Guide to §14

In the ten meditation subjects beginning with the recollection of the Buddha, the mind is engaged in reflecting upon many different qualities and themes, and this involves an intense application of thought (*vitakka*) that prevents one-pointedness (*ekaggatā*) from gaining the fixity needed to attain absorption.

§15. By Way of *Jhāna*

Tatthā pi dasa kasiṇāni ānāpānañ ca pañcakajjhānikāni. Dasa asubhā kāyagatāsati ca paṭhamajjhānikā. Mettādayo tayo catukkajjhānikā. Upekkhā pañcamajjhānikā. Iti chabbīsati rūpāvacarajjhānikāni kammaṭṭhānāni. Cattāro pana āruppā arūpajjhānikā.

Ayam ettha bhāvanābhedo.

Therein, the ten kasiṇas and mindfulness of breathing produce five jhānas; the ten foulnesses and mindfulness occupied with the body [only] the first jhāna; the first three illimitables, such as loving-kindness, four jhānas; equanimity, the fifth jhāna [only].
Thus, these twenty-six subjects of meditation produce fine-material-sphere jhānas.

The four immaterial states produce immaterial jhānas.

Herein, this is the analysis by way of development.

Guide to §15

The ten kinds of foulness (*asubhā*) and mindfulness occupied with the body (*kāyagatāsati*) both require the exercise of *vitakka*, and, thus, they are incapable of inducing the *jhānas* higher than the first, which are free from *vitakka*. The first three illimitables (*appamaññā*) necessarily arise in association with joyful feeling (*somanassa*) and, thus, can lead only to the four lower *jhānas*, which are accompanied by joyful feeling. The illimitable of equanimity (*upekkhā*) arises in association with neutral feeling and, thus, can occur only at the level of the fifth *jhāna*, which is accompanied by equanimous feeling.

Analysis of the Terrain
(*gocarabheda*)

§16. The Signs

Nimittesu pana parikammanimittaṁ uggahanimittañ ca sabbatthā pi yathārahaṁ pariyāyena labbhant'eva. Paṭibhāganimittaṁ pana kasiṇ'-āsubha-koṭṭhāsa-ānāpānesv'eva labbhati. Tattha hi paṭibhāganimittam ārabbha upacārasamādhi appanāsamādhi ca pavattanti.

Of the three signs, the preliminary sign (parikammanimitta) and the learning sign (uggahanimitta) are generally found in relation to every object, in the appropriate way. But the counterpart sign (paṭibhāganimitta) is found only in the kasiṇas, foulness (asubha), the parts of the body, and mindfulness of breathing (ānāpānasati). It is by means of the counterpart sign that access concentration (upacārasamādhi) and absorption concentration (appanāsamādhi) occur.

§17. Appearance of the Signs in Meditation

Kathaṁ? Ādikammikassa hi paṭhavīmaṇḍalādisu nimittaṁ uggaṇhantassa tam ālambanaṁ parikammanimittan ti pavuccati. Sā ca bhāvanā parikammabhāvanā nāma.

How? When a beginner (ādikammika) apprehends a particular sign (nimitta) from the earth disk (paṭhavīmaṇḍala), etc., that object is called the "preliminary sign"

(parikammanimitta), and that meditation is called "preliminary development" (parikammabhāvanā).

> *Yadā pana taṁ nimittaṁ cittena samuggahitaṁ hoti, cakkhunā passantass'eva manodvārassa āpātham āgataṁ tadā tam ev'ālambanaṁ uggahanimittaṁ nāma. Sā ca bhāvanā samādhiyati.*

When that sign has been thoroughly apprehended and enters into range of the mind door (manodvāra) just as if it were seen by the eye, then it is called the "learning sign" (uggahanimitta), and that meditation becomes concentrated.

> *Tathāsamāhitassa pan'etassa tato paraṁ tasmiṁ uggahanimitte parikammasamādhinā bhāvanam anuyuñjantassa yadā tappaṭibhāgaṁ vatthudhammavimuccitaṁ paññattisankhātaṁ bhāvanāmayam ālambanaṁ citte sannisinnaṁ samappitaṁ hoti, tadā taṁ paṭibhāganimittaṁ samuppannan ti pavuccati.*

When one is thus concentrated, one then applies oneself to meditation by means of that preliminary concentration (parikammasamādhi) based on that learning sign. As one does so, an object that is the counterpart of the [learning sign] becomes well established and fixed in the mind — [an object] which is freed from the flaws of the original object, reckoned as a concept, born of meditation. Then, it is said that the counterpart sign (paṭibhāganimitta) has arisen.

§18. Attainment of *Jhānas*

> *Tato paṭṭhāya paripanthavippahīnā kāmāvacarasamādhisankhātā upacārabhāvanā nipphannā nāma hoti. Tato paraṁ tam eva paṭibhāganimittaṁ upacārasamādhinā samāsevantassa rūpāvacarapaṭhamajjhānam appeti.*

Thereafter, access development (upacārabhāvanā) is accomplished, consisting in concentration of the sense sphere, in which the obstacles have been abandoned. Following this, as one cultivates the counterpart sign by means of access concentration, one enters the first jhāna of the fine-material sphere.

> *Tato paraṁ tam eva paṭhamajjhānaṁ āvajjanaṁ, samāpajjanaṁ, adhiṭṭhānaṁ, vuṭṭhānaṁ, paccavekkhaṇā cā ti imāhi pañcahi vasitāhi vasībhūtaṁ katvā vitakkādikam oḷārikangaṁ pahānāya vicārādisukhumang'uppattiyā padahato yathākkamaṁ dutiyajjhānādayo yathāraham appenti.*

Following this, one masters the first jhāna by means of the five kinds of mastery — in adverting, attainment, resolution, emergence, and reviewing. Then, by striving to abandon the successive gross factors such as initial application (vitakka), etc., and to arouse the successive subtle factors, such as sustained application (vicāra), etc., one enters the second jhāna, etc., in due order according to one's ability.

> *Icc'evaṁ paṭhavīkasiṇādīsu dvāvīsatikammaṭṭhānesu paṭibhāga-nimittam upalabbhati. Avasesesu pana appamaññā satta-paññattiyaṁ pavattanti.*

Thus, the counterpart sign is found in twenty-two meditation subjects — the earth kasiṇa, etc. —, but, of the remaining [eighteen] subjects, the illimitables occur with the concept of beings [as their object].

Guide to §18

The five kinds of mastery: Of these, (1) mastery in adverting (*āvajjanavasitā*) is the ability to advert to the different *jhāna* factors such as *vitaka*, *vicāra*, etc., quickly and easily in accordance with one's wish. (2) Mastery in attainment (*samāpajjanavasitā*) is the ability to attain the different *jhānas* quickly and easily, without many *bhavangas* arising in the process of their attainment. (3) Mastery in resolution (*adhiṭṭhānavasitā*) is the ability to remain in the *jhāna* for a length of time determined by one's prior resolution. (4) Mastery in emergence (*vuṭṭhānavasitā*) is the ability to emerge from the *jhānas* quickly and easily. And (5) mastery in reviewing (*paccavekkhaṇāvasitā*) is the ability to review the *jhāna* from which one has just emerged. Besides these five masteries, the meditator is also encouraged to develop skill in extending the visualized counterpart sign by gradually increasing its size until it appears as if it were encompassing the entire world.

§19. The Immaterial Attainments

> *Ākāsavajjitakasiṇesu pana yaṁ kiñci kasiṇaṁ ugghāṭetvā laddham ākāsaṁ anantavasena parikammaṁ karontassa paṭhamāruppam appeti. Tam eva paṭhamāruppaviññāṇaṁ anantavasena parikammaṁ karontassa dutiyāruppam appeti. Tam eva paṭhamāruppaviññāṇābhāvaṁ pana natthi kiñcī ti parikammaṁ karontassa tatiyāruppam appeti. Tatiyāruppaṁ santam etaṁ paṇītam etan ti parikammaṁ karontassa catutthāruppam appeti.*

Next, one withdraws any kasiṇa except the space kasiṇa and does the preliminary work by contemplating the space that remains as infinite. By doing so, one enters the

first immaterial attainment. When one does the preliminary work by contemplating the first immaterial-sphere consciousness as infinite, one enters the second immaterial attainment. When one does the preliminary work by contemplating the absence of the first immaterial-sphere consciousness thus, "there is nothing," one enters the third immaterial attainment. When one does the preliminary work by contemplating the third immaterial attainment thus, "this is peaceful, this is sublime," one enters the fourth immaterial attainment.

§20. Other Meditation Subjects

Avasesesu ca dasasu kammaṭṭhānesu buddhaguṇādikam ālambanam ārabbha parikammaṁ katvā tasmiṁ nimitte sādhukam uggahite tatth'eva parikammañ ca samādhiyati, upacāro ca sampajjati.

With the other ten meditation subjects, when one does the preliminary work by taking the virtues of the Buddha, etc., as one's object, when that sign has been thoroughly acquired, one becomes concentrated upon it by means of preliminary development, and access concentration is also accomplished.

§21. Direct Knowledge

Abhiññāvasena pavattamānaṁ pana rūpāvacarapañcamajjhānaṁ abhiññāpādakā pañcamajjhānā vuṭṭhahitvā adhiṭṭheyyādikam āvajjetvā parikammaṁ karontassa rūpādisu ālambanesu yathāraham appeti.
Abhiññā ca nāma:

Iddhividhaṁ dibbasotaṁ paracittavijānanā
Pubbenivāsānussati dibbacakkhū ti pañcadhā.

Ayam ettha gocarabhedo.
Niṭṭhito ca samathakammaṭṭhānanayo.

Having emerged from the fifth jhāna taken as a basis for direct knowledge, having adverted to the resolution, etc., when one does the preliminary work, one enters into the fifth fine-material-sphere jhāna occurring by way of direct knowledge (abhiññā) with respect to such objects as visible form, etc.
The direct knowledges are fivefold: (1) the supernormal powers; (2) the divine ear; (3) knowledge of others' minds; (4) recollection of past lives; and (5) the divine eye.

Herein, this is the analysis of the terrain (gocarabheda).
The method of meditation for developing calm is finished.

Guide to §21

Having emerged from the fifth *jhāna*, etc.: The *Visuddhimagga* explains the procedure for exercising direct knowledge thus: "(After accomplishing the preliminaries) he attains *jhāna* as the basis for direct knowledge and emerges from it. Then, if he wants to become a hundred,[140] he does the preliminary work thus, 'Let me become a hundred,' after which he again attains *jhāna* as the basis for direct knowledge, emerges, and resolves. He becomes a hundred simultaneously with the resolving consciousness." (*Visuddhimagga* XII, 57.)

The direct knowledges are fivefold:

1. *Supernormal powers* include the ability to display multiple forms of one's body, to appear and vanish at will, to pass through walls unhindered, to dive into and out of the earth, to walk on water, and to exercise mastery over the body as far as the Brahma-world.
2. *The divine ear* enables one to hear subtle and coarse sounds, both far and near.
3. *The knowledge of others' minds* is the ability to read the thoughts of others and to know directly their states of mind.
4. *The recollection of past lives* is the ability to know one's past births and to discover various details about those births.
5. *The divine eye* is the capacity for clairvoyance, which enables one to see heavenly or earthly events, both far or near. Included in the divine eye is the knowledge of the passing away and rebirth of beings (*cutūpapātañāṇa*), that is, direct perception of how beings pass away and re-arise in accordance with their *kamma*.

These kinds of direct knowledge are all mundane and are dependent upon mastery over the fifth *jhāna*. The texts also mention a sixth direct knowledge. This is the knowledge of the destruction of the taints (*āsavakkhayañāṇa*), which is supramundane and arises through insight.

Compendium of Insight
(*vipassanāsangaha*)

Basic Categories

§12. Stages of Purification

Vipassanākammaṭṭhāne pana sīlavisuddhi, cittavisuddhi, diṭṭhi-

[140] That is, to exercise the supernormal power of manifesting a hundred replicas of one's physical body.

visuddhi, kankhāvitaraṇavisuddhi, maggāmaggañāṇadassanavisuddhi, paṭipadāñāṇadassanavisuddhi, ñāṇadassanavisuddhi cā ti sattavidhena visuddhisangaho.

In insight meditation (vipassanā), the compendium of purification (visuddhi) is sevenfold: (1) purification of virtue (sīlavisuddhi); (2) purification of mind (cittavisuddhi); (3) purification of view (diṭṭhivisuddhi); (4) purification by overcoming doubt (kankhāvitaraṇavisuddhi); (5) purification by knowledge and vision of what is the path and what is not the path (maggāmaggañāṇadassanavisuddhi); (6) purification by knowledge and vision of the way (paṭipadāñāṇadassanavisuddhi); and (7) purification by knowledge and vision (ñāṇadassanavisuddhi).

Guide to §22

These seven stages of purification are to be attained in sequence, each being the support for the one that follows. The first purification corresponds to the morality (*sīla*) aspect of the path, the second to the concentration (*samādhi*) aspect, and the last five to the wisdom (*paññā*) aspect. The first six stages are mundane, the last is the supramundane paths. The following table summarizes the seven stages of purification:

Stages of Purification	Practice
1. Purification of virtue	Four kinds of purified virtue
2. Purification of mind	Access and absorption concentration
3. Purification of view	Understanding the characteristics, etc. of mental and material phenomena
4. Purification by overcoming doubt	Discernment of conditions for mental and material phenomena
5. Purification by knowledge and vision of what is the path and what is not the path	1. Knowledge of comprehension 2. Knowledge of rise and fall (tender phase) Distinguishing the wrong path from the right path of contemplation
6. Purification by knowledge and vision of the way	2. Knowledge of rise and fall (mature phase) 3. Knowledge of dissolution 4. Knowledge of fearfulness 5. Knowledge of danger 6. Knowledge of disenchantment 7. Knowledge of desire for deliverance 8. Knowledge of reflection 9. Knowledge of equanimity towards formations 10. Knowledge of conformity
Between stages 6 and 7	Change of lineage
7. Purification by knowledge and vision	Knowledge of the four supramundane paths

Note: The insight knowledges are enumerated in the right-hand column using Arabic numerals.

§23. The Three Characteristics

Aniccalakkhaṇaṁ, dukkhalakkhaṇaṁ, anattālakkhaṇañ cā ti tīṇi lakkhaṇāni.

There are three characteristics (of existence) (lakkhaṇa): (1) the characteristic of impermanence (anicca); (2) of suffering (dukkha); and (3) of non-self (anattā).

Guide to §23

The characteristic of impermanence: All conditioned phenomena are subject to rise and fall and change, that is, they pass to non-existence after having come to be.

The characteristic of suffering: All forms of existence are uncertain, transient, contingent, and devoid of intrinsic self-identity and are, therefore, by their very nature, subject to suffering (*dukkha*).[141]

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[141] There are three aspects of *dukkha*: (1) *dukkha dukkha*, which is ordinary suffering; (2) *vipariṇāma dukkha*, which is suffering experienced by change; and (3) *saṁkhāra dukkha*, which is suffering experienced by conditioned states.

The first aspect, *dukkha dukkha*, contains two components of ordinary suffering. The first refers to life, or being, as it is constituted by mental and material forces (*nāma-rūpa*), which are known more specifically as the "five aggregates" (*pañcakkhandha*). The Buddha defined these five aggregates as *dukkha*. In other words, the bare fact of life itself is *dukkha*. The second refers to universal maladies. When mental and material forces — the five aggregates — manifest or come into existence, they are bound to be experienced as all kinds of suffering. This is the *dukkha* experienced in birth, sickness, old age, death, association with unloved ones and unpleasant conditions, not getting what one wants, sorrow, lamentation, pain, grief, and despair. In short, *dukkha dukkha* is all kinds of physical and mental suffering that are universally accepted as suffering or pain.

The second aspect of suffering is *vipariṇāma dukkha*. *Vipariṇāma* means "change." It is the nature of this universe that all things constantly change — they are impermanent by nature. Thus, a happy feeling or a happy condition cannot last. When they change, suffering, pain, or unpleasant feelings are the result. "Whatever is impermanent is suffering," said the Buddha. Whenever one is faced with worldly vicissitudes, one experiences suffering in life. The first two aspects of suffering are easy to understand since they are common experiences in daily life. Because these aspects of suffering are readily recognizable as general experiences, they have typically come to stand for the meaning of *dukkha* referred to in the First Noble Truth. However, this does not convey the full meaning of *dukkha* as the Buddha used the term when referring to the First Noble Truth.

The third aspect of suffering, *saṁkhāra dukkha*, is the suffering experienced by conditioned states. Everything in the universe, whether physical or mental, is conditioned as well as conditioning. This kind of *dukkha* will be clearly understood through direct experience in *vipassanā* meditation. One who practices *vipassanā* meditation needs to be constantly aware of mental and physical phenomena until he or she directly realizes the ever-changing processes that constitute the universe. Then one will understand *dukkha* as a consequence.

This explanation is adapted from *The First Discourse of the Buddha: Turning the Wheel of Dhamma*, by Venerable Rewata Dhamma (Boston, MA: Wisdom Publications [1997]), pp. 56—57.

All are subject to birth (*jāti*), and, consequently, to decay (*jarā*), disease (*vyādhi*), and finally to death (*maraṇa*). No one is exempt from these four inevitable causes of suffering.

Not getting what one wants is also suffering. We do not wish to be conjoined with things or persons we dislike, nor do we wish to be separated from things or persons we like. Our cherished desires are not, however, always gratified. What we least expect or what we least desire is often thrust upon us. At times, such unexpected unpleasant circumstances become so intolerable and painful that some people are driven to commit suicide, as if such an act would solve their problems.

Real happiness is found within and is not defined in terms of wealth, power, honors, or conquests. If such worldly possessions are forcibly or unjustly obtained, or are misdirected, or even viewed with attachment, they will be a source of pain and sorrow for the possessors.

Ordinarily, the enjoyment of sensory pleasures is the highest and only happiness to an average person. There is, no doubt, a momentary happiness in the anticipation, gratification, and recollection of such fleeting material pleasures, but they are illusory and temporary. According to the Buddha, non-attachment (*virāgatā*), or the transcending of material pleasures, is a greater happiness.

In brief, this composite body itself is a cause of suffering.

The characteristic of non-self: According to the Buddha's teaching, our so-called individual existence is, in reality, nothing but a mere process of physical and mental phenomena, a process which, since time immemorial, was already going on before one's apparent birth and which also will continue after death for immemorial periods of time.

That which we call our "physical body" is merely a name for a combination of manifold component parts and, in reality, constitutes no entity, no personality. This is clear to everyone without further argument. Everybody knows that the body is changing from moment to moment, that old cells are continually breaking down and new ones arising; in brief, that the body will be quite another body after a few years, that nothing will have remained of the former flesh, bones, blood, etc. Consequently, the body of the baby is not the body of the school boy, and the body of the young man is not the body of the gray-haired old man. Hence, the body is not a persisting entity but rather a continually changing process of arising and passing away, consisting of a perpetual dying out and arising anew of cells. In like manner, that which we call our "mental life" is a continually changing process of feeling (*vedanā*), perceptions (*saññā*), (predisposing) mental formations (*saṁkāra*), and states of consciousness (*viññāṇa*). At one moment, a pleasant feeling arises — the next moment, a painful feeling; one moment, one state of consciousness — the next moment, another. That which we call a "human being," an "individual," a "person" does not in himself or herself, as such, possess any independent abiding reality. In the absolute sense (*paramattha*[142]), no individual, no person, is there

[142] As contrasted with "conventional truth" (*vohāra-sacca*) or "commonly-accepted truth" (*sammuti-sacca*).

to be found, but merely perpetually changing combinations of physical states, of feelings, volitions, and states of consciousness.

The pronouns "I," "you," "he," etc. are merely terms found useful in conventional or current speech (*vohāra-vācā*) but do not designate absolute realities. For neither do these physical and mental phenomena constitute an ego-entity, nor yet does there exist, outside these phenomena, any ego-entity, self, or soul who is the possessor or owner of the same. Thus, when the Buddhist scriptures speak of persons, or even of the rebirth of persons, this is done only for the sake of easier understanding and is not to be taken in the sense of ultimate truth (*paramattha-sacca*). This so-called "being," or "I," is, in the absolute sense, nothing but a perpetually changing process. Therefore also, to speak of the suffering of a "person," or "being," is incorrect in the absolute sense. For it is not a "person," but a psychophysical process that is subject to transiency (*anicca*) and suffering (*dukkha*), the other characteristics (*lakkhaṇa*) of existence.

In the absolute sense, there are only innumerable processes, countless life-waves, in this vast, ever-surging ocean of bodily states, feelings, perceptions, volitions, and states of consciousness — the five aggregates (*khandha*) of existence. Apart from these phenomena, there exists nothing that is persistent, not even for the brief span of two consecutive moments.

These phenomena have merely momentary duration. They die every moment, and every moment new phenomena are born; a perpetual dying and coming to birth, a ceaseless heaving of waves up and down. All is in a state of perpetual flux. The old forms fall to pieces, and new ones arise. One feeling disappears, another appears in its place. One state of consciousness exists this moment, another the following moment. Everywhere, there is found a perpetual change of material and mental phenomena. In this way, moment follows upon moment, day upon day, year upon year, life upon life. And so this ceaselessly changing process goes on for thousands, even eons upon eons of years. An eternally changing sea of feelings, perceptions, volitions, and states of consciousness; such is existence, such is *saṁsāra*, the world of arising and passing away, of growing and decaying — the world of sorrow, misery, lamentation, and despair.

Without a real insight into this phenomenality, or egolessness, or impersonality, of all existence, it is impossible to understand the Four Noble Truths correctly.

§24. The Three Contemplations

Aniccānupassanā, dukkhānupassanā, anattānupassanā cā ti tisso anupassanā.

There are three contemplations (anupassanā): (1) the contemplation of impermanence (anicca); (2) the contemplation of suffering (dukkha); and (3) the contemplation of non-self (anattā).

§25. The Ten Insight Knowledges

(1) Sammasanañāṇaṁ, (2) udayabbayañāṇaṁ, (3) bhangañāṇaṁ, (4) bhayañāṇaṁ, (5) ādīnavañāṇaṁ, (6) nibbidāñāṇaṁ, (7) muñcitukamyatāñāṇaṁ, (8) paṭisankhāñāṇaṁ, (9) saṁkhār'upekkhāñāṇaṁ, (10) anulomañāṇaṁ cā ti dasa vipassanāñāṇāni.

There are ten kinds of insight knowledge (vipassanāñāṇa): (1) knowledge of comprehension (sammasanañāṇa); (2) knowledge of rise and fall (of formations) (udayabbayañāṇa); (3) knowledge of dissolution (of formations) (bhangañāṇa); (4) knowledge (of dissolving things) as fearful (bhayañāṇa); (5) knowledge of (fearful) things as dangerous (ādīnavañāṇa); (6) knowledge of disenchantment (with all formations) (nibbidāñāṇa); (7) knowledge of desire for deliverance (muñcitukamyatāñāṇa); (8) knowledge of reflective contemplation (paṭisankhāñāṇa); (9) knowledge of equanimity towards all formations (of existence) (saṁkhār'upekkhāñāṇa); and (10) knowledge of conformity (to truth) (anulomañāṇa).

§26. The Three Emancipations

Suññato vimokkho, animitto vimokkho, appaṇihito vimokkho cā ti tayo vimokkhā.

There are three emancipations (vimokkha): (1) the void emancipation (suññatā-vimokkha); (2) the signless emancipation (animitta-vimokkha); and (3) the desireless emancipation (appaṇihita-vimokkha).

§27. The Three Doors to Emancipation

Suññatānupassanā, animittānupassanā, appaṇihitānupassanā cā ti tīṇi vimokkhamukhāni ca veditabbāni.

There are three doors to emancipation (vimokkhamukha): (1) contemplation of the void (suññatānupassanā); (2) contemplation of the signless (animittānupassanā); and (3) contemplation of the desireless (appaṇihitānupassanā).

Guide to §§26—27

These categories will be explained in the course of the following exposition.

Analysis of Purification
(*visuddhibheda*)

§28. Purification of Virtue

> *Kathaṁ? Pāṭimokkhasaṁvarasīlaṁ, indriyasaṁvarasīlaṁ, ājīvapārisuddhisīlaṁ, paccayasannissitasīlañ cā ti catupārisuddhisīlaṁ sīlavisuddhi nāma.*

Purification of virtue (sīlavisuddhi) consists of the four kinds of purified virtue, namely:

1. *Virtue regarding restraint according to the Pāṭimokkha;*
2. *Virtue regarding restraint of the sense faculties;*
3. *Virtue consisting of purity of livelihood; and*
4. *Virtue connected with the use of the requisites.*

Guide to §28

These four kinds of purified virtue are explained with reference to the life of a Bhikkhu, a Buddhist monk.[143]

Virtue regarding restraint according to the *Pāṭimokkha*: The *Pāṭimokkha* is the code of fundamental disciplinary rules binding upon a Bhikkhu. This code consists of 227 rules[144] of varying degrees of gravity. Bhikkhunīs (Buddhist nuns) must follow an additional set of rules. Perfect adherence to the rules laid down in the *Pāṭimokkha* is called "virtue regarding restraint according to the *Pāṭimokkha*."

Virtue regarding restraint of the sense faculties: This virtue requires the exercise of mindfulness whenever one encounters sense objects, not allowing the mind to be swayed by attraction towards pleasant objects or repulsion towards unpleasant objects.

Virtue consisting in purity of livelihood: This virtue deals with the manner in which a Bhikkhu acquires the necessities of life. He should not acquire his requisites in a manner unbecoming for a monk, inasmuch as he has dedicated his life to purity and honesty.

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[143] The same high standards are expected of Buddhist nuns, while lay practitioners are expected to adhere to the five precepts and to lead noble and useful lives.

[144] Sarvāstavādin monks observed 253 disciplinary rules, and these are the rules that are currently observed by Tibetan Buddhist monks. The chief tenet of the Sarvāstavādin school was that past, present, and future things really exist. The Third Council, held at Patna around 250 BCE, rejected the Sarvāstavādin position. Chinese monks, on the other hand, observe the 250 disciplinary rules of the Dharmaguptaka school.

Virtue connected with the use of the requisites: This virtue means that a Bhikkhu should only use the four requisites — robes, almsfood, lodging, and medicines — after reflecting upon their proper purpose.[145]

§29. Purification of Mind

Upacārasamādhi, appanāsamādhi cā ti duvidho pi samādhi cittavisuddhi nāma.

Purification of mind (cittavisuddhi) consists of two kinds of concentration, namely, (1) access concentration (upacārasamādhi) and (2) absorption concentration (appanāsamādhi).

Guide to §29

The Theravādin Buddhist tradition recognizes two different approaches to the development of insight (*vipassanā*). One approach, called "the vehicle of calm-abiding" (*samathayāna*), involves the prior development of calming meditation (*samathabhāvanā*) to the level of either access concentration (*upacārasamādhi*) or absorption concentration (*appanāsamādhi*) as a basis for developing insight. One who adopts this approach, the *samathayānika* meditator, first attains access concentration or one of the fine-material or immaterial-sphere *jhānas*. He then turns to the development of insight by analyzing the mental and physical phenomena occurring in the *jhāna* in terms of mentality-materiality and in terms of their conditionality (see §§30—31 below), after which he contemplates these factors in terms of the three characteristics (see §32 below). For the *samathayānika* meditator, the prior attainment of access or absorption concentration is regarded as the purification of mind.

The other approach, called the "vehicle of pure insight" (*vipassanāyāna*), does not employ the development of calm-abiding as a foundation for developing insight. Instead, the meditator, after purifying his morality, enters directly into the mindful contemplation of the changing mental and material processes in his own experience. As this contemplation gains strength and precision, the mind becomes naturally concentrated upon the ever-changing stream of experience with a degree of concentration equal to that of access concentration. This unwavering fixing of the mind on the mental and material processes in their moment-by-moment immediacy is known as "momentary concentration" (*kaṇikasamādhi*). Because it involves a degree of mental stabilization equal to that of access concentration, this momentary concentration is regarded as the purification of mind for the *vipassanāyānika* meditator — the one who adopts the vehicle of pure insight. Such a

[145] Their purpose is merely to sustain life, to provide shelter, and to maintain health so that a Bhikkhu or a Bhikkhunī can devote all of his or her time and effort to spiritual development and to serving others.

meditator is called "a dry insight worker" (*sukkhavipassaka*) because he develops insight without the "moisture" of the *jhānas*.[146]

§30. Purification of View

Lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhāna-vasena nāmarūpa-pariggaho diṭṭhivisuddhi nāma.

Purification of view (diṭṭhivisuddhi) is the discernment of mind and matter (nāma-rūpapariggaha) with respect to their characteristics (lakkhaṇa), functions (rasa), manifestations (paccupaṭṭhāna), and proximate causes (padaṭṭhāna).

Guide to §30

"Purification of view" (*diṭṭhivisuddhi*) is so called because it helps to purify one of the wrong view of a permanent self (*attā*). This purification is arrived at in the course of meditation by discerning the personality as a compound of mental and material factors that occur interdependently, without any controlling self within or behind them. This stage is also called the "analytical knowledge of mind-and-matter" (*nāmarūpa-vavatthānañāṇa*), because the mental and material phenomena are distinguished by way of their characteristics, etc.

§31. Purification by Overcoming Doubt

Tesam eva ca nāmarūpānaṁ paccayapariggaho kankhāvita-raṇavisuddhi nāma.

Purification by overcoming doubt (kankhāvitaraṇavisuddhi) is the discernment of the conditions (paccayapariggaha) of that same mind and matter.

Guide to §31

"Purification by overcoming doubt" (*kankhāvitaraṇavisuddhi*) is so called because it develops the knowledge that removes doubts about the conditions for mind-and-matter during the three periods of time — past, present, and future. It is achieved by

[146] For a fuller discussion of the differences between the *samathayāna* and *vipassanāyāna* approaches, cf. Ven. Henepola Gunaratana, Mahāthera, *The Jhānas in Theravāda Buddhist Meditation* (Kandy, Śri Lanka: Buddhist Publication Society [1988]), pp. 51—55.

applying, during the contemplative process, one's knowledge of dependent arising (*paṭicca-samupāda*) in order to understand that the present compound of mind-and-matter has not arisen by chance or through a hypothetical cause such as a creator god[147] or primordial soul, but has come into being from previous ignorance (*avijjā*), craving (*taṇhā*), clinging (*upādāna*), and *kamma*. One then applies the same principle to the past and future as well. This stage is also called the "knowledge of discerning conditions" (*paccayapa-riggahañāṇa*).

§32. Purification by Knowledge and Vision of What is the Path and What is not the Path

Tato paraṁ pana tathāpariggahitesu sappaccayesu tebhūmaka-sankhāresu atītādibhedabhinnesu khandhādinayam ārabbha kalāpavasena sankhipitvā aniccaṁ khayaṭṭhena, dukkhaṁ bhayaṭṭhena, anattā asāra-kaṭṭhenā ti addhānavasena santativasena khaṇavasena vā sammasana-ñāṇena lakkhaṇattayaṁ sammasantassa tesv'eva paccayavasena khaṇa-vasena ca udayabbayañāṇena udayabbayaṁ samanupassantassa ca.

When he has thus discerned the formations of the three planes together with their conditions, the meditator collects them into groups by way of such categories as the aggregates, etc., divided into the past [present, and future].

He next comprehends, with the knowledge of comprehension, those formations in terms of the three characteristics — impermanence in the sense of destruction, suffering in the sense of fearfulness, and non-self in the sense of corelessness — by way of duration, continuity, and moment. Then, he contemplates, with the knowledge of rise and fall, the rising and falling [of those formations] by way of condition and by way of moment.

Obhāso pīti passaddhi adhimokkho ca paggaho
Sukhaṁ ñāṇam upaṭṭhānam upekkhā ca nikanti cā ti.

Obhāsādhi-vipassan'upakkilese paripanthapariggahavasena maggāmaggalakkhaṇavavatthānaṁ maggāmaggañāṇadassanavisuddhi nāma.

As he does so, there arise: an aura (of light) (obhāsa), zest (pīti), tranquility (passaddhi), resolution (adhimokkha), exertion (paggaha), happiness (sukha), knowledge (ñāṇa), mindfulness (upaṭṭhāna[148]), equanimity (upekkhā), and attachment (nikanti).

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[147] Buddhism denies the existence of a creator god.

[148] Here, *upaṭṭhāna* literally means "attending to".

Purification by knowledge and vision of what is the path and what is not the path (maggāmaggañāṇadassanavisuddhi) is the discrimination of the characteristics of what is the path and what is not the path by discerning that those imperfections of insight — the aura, etc. — are obstacles to progress.

Guide to §32

Collects them into groups (*kalāpa*): This shows the preparation for knowledge of comprehension (*sammasanañāṇa*), the phase of development of insight in which the mental and material phenomena are explored in terms of the three characteristics. The meditator first considers all materiality — whether past, present, or future; internal or external; gross or subtle; inferior or superior; near or far — as comprised of the materiality aggregate (*rūpakkhandha*). Similarly, he considers all feelings (*vedanā*), perceptions (*saññā*), (predisposing) mental formations (*saṁkāra*), and acts of consiousness (*viññāṇa*) to be comprised by their respective aggregates — the feeling aggregate (*vedanākkhandha*), the perception aggregate (*saññākkhandha*), the (predisposing) mental formations aggregate (*saṁkārakkhandha*), and the consciousness aggregate (*viññāṇakkhanda*).

He next comprehends, with the knowledge of comprehension: This shows the actual ascription of the three characteristics to the formations collected into the five aggregates. All those formations are characterized by: (1) "impermanence in the sense of destruction" (*khayaṭṭhena*), because they undergo destruction exactly where they arise and do not pass on to some other state retaining their identity; (2) "suffering in the sense of fearfulness" (*bhayaṭṭhena*), because whatever is impermanent provides no stable security and thus is to be feared or dreaded; and (3) "non-self in the sense of corelessness" (*asārakaṭṭhena*), because they lack any core of self or substance or any inner controller.

By way of duration, continuity, and moment: "By way of duration" (*addhāna*) means in terms of an extended period of time. One begins by considering that the formations in each single lifetime are all impermanent (*anicca*), suffering (*dukkha*), and non-self (*anattā*). Then, one progressively reduces the periods: first, to the three stages of a single life (youth, middle age, old age); then, to each decade, year, month, fortnight, day, hour, etc., until one recognizes that, in each period, even in the smallest fraction of a fraction of a second, formations are impermanent, unsatisfactory, and non-self (cf. *Visuddhimagga* XX, 46—65). "By way of continuity" (*santati*) means by way of a continuous series of similar mental or material phenomena. "By way of moment" (*khaṇa*) means by way of momentary mental and material phenomena.

The knowledge of rise and fall (*udayabbayañāṇa*): This is the knowledge achieved by contemplating the arising and cessation of formations. By "rise" is meant

the generation, production, coming into being, or arising of states; by "fall" is meant their change, destruction, passing away, or dissolution. The knowledge of rise and fall is exercised "by way of condition" (*paccayavasena*), wherein one sees how formations arise through the arising of their conditions and cease through the cessation of their conditions. It is exercised "by way of moment" (*khaṇavasena*) when one contemplates the actual generation and dissolution of the momentary phenomena in the present moment as they arise and pass away (cf. *Visuddhimagga* XX. 93—99).

As he does so: The knowledge or rise and fall occurs in two phases. During the first phase, "tender" knowledge of rise and fall, as the process of contemplation gains momentum, ten "imperfections of insight" (*vipassan'upakkilesā*) arise in the meditator. He may witness an aura of light (*obhāsa*) emanating from his body. He experiences unprecedented zest (*pīti*), tranquility (*passaddhi*), and happiness (*sukha*). His resolution (*adhimokkha*) increases, he makes a great exertion (*paggaha*), his knowledge (*ñāṇa*) ripens, his mindful awareness (*upaṭṭhāna*) becomes steady, and he develops unshaken equanimity (*upekkhā*). Moreover, underlying these experiences, there is a subtle attachment (*nikanti*) — an enjoyment of these experiences and a clinging to them.

The discrimination of the characteristics of what is the path, etc.: When such elevated experiences occur to a meditator, if he lacks discrimination, the misconception will arise in him that he has reached the supramundane path and fruit. He will then drop his insight meditation and sit enjoying these experiences, unaware that he is clinging to them. But, if he possesses discrimination, he will recognize these states as mere natural by-products of maturing insight. He will contemplate them as impermanent, suffering, and non-self and proceed with his insight meditation, without becoming attached to them. This discrimination between the ten imperfections as not being the path and the practice of insight meditation as being the correct path is called purification by knowledge and vision of what is the path and what is not the path (*maggāmaggañāṇadassanavisuddhi*).

§33. Purification of the Way

> *Tathā paripanthavimuttassa pana tassa udayabbayañāṇato paṭṭhāya yāvānulomā tilakkhaṇaṁ vipassanāparamparāya paṭipajjantassa nava vipassanāñāṇāni paṭipadāñāṇadassananavisuddhi nāma.*

When he is thus free from those obstacles to progress, as he practices, he passes through a succession of insights in regard to the three characteristics, beginning with knowledge of rise and fall and culminating in conformity. These nine insight knowledges are called "purification by knowledge and vision of the way" (paṭipadāñāṇadassanavisuddhi).

Guide to §33

These nine insight knowledges: The nine insight knowledges that constitute purification by knowledge and vision of the way (*paṭipadāñāṇadassanavisuddhi*) are as follows (see §25):

1. **Knowledge of rise and fall (of formations) (*udayabbayañāṇa*):** This is the same knowledge as that which preceded the imperfections of insight, but, when the imperfections have been overcome, it now matures and develops with increased strength and clarity.

2. **Knowledge of dissolution (of formations) (*bhangañāṇa*):** When the meditator's knowledge becomes keen, he no longer extends his mindfulness to the arising or presence of formations, but brings it to bear only on their cessation, destruction, fall, and breakup. This is knowledge of dissolution (of formations).

3. **Knowledge of (dissolving things) as fearful (*bhayañāṇa*):** As the meditator contemplates the dissolution of formations in all three periods of time, he recognizes that all such dissolving things in all realms of existence are necessarily fearful, or dreadful.

4. **Knowledge of (fearful) things as dangerous (*ādīnavañāṇa*):** By recognizing that all formations are fearful, the meditator sees them as utterly destitute of any core or any satisfaction and as nothing but danger. He also understands that only in the unconditioned, free from arising and destruction, is there any security.

5. **Knowledge of disenchantment (with all formations) (*nibbidāñāṇa*):** When the meditator sees all formations as danger, he becomes disenchanted with them and takes no delight in the field of formations belonging to any realm of existence.

6. **Knowledge of desire for deliverance (*muñcitukamyatāñāṇa*):** This is the desire, arisen in the course of contemplation, of being delivered from the whole field of formations and escaping from it.

7. **Knowledge of reflective contemplation (*paṭisankhāñāṇa*):** In order to be delivered from the whole field of formations, the meditator again re-examines those same formations, ascribing the three characteristics to them in various ways. When he clearly reviews those formations as marked by the three characteristics, this is knowledge of reflective contemplation.

8. **Knowledge of equanimity towards all formations (of existence) (*saṁkhār'upekkhāñāṇa*):** After he has passed through the reflective contemplation, the meditator sees nothing in formations to be taken as "I" and "mine," so he abandons both terror

and delight and becomes indifferent and neutral towards all formations. Thus, there arises in him knowledge of equanimity towards all formations (of existence).

9. **Knowledge of conformity (to truth) (*anulomañāṇa*):** This knowledge (also rendered "adaptation") is the knowledge of the sense-sphere *cittas* that arise preceding the change-of-lineage *citta* in the cognitive process of the supramundane path (dealt with in the following section). This phase of insight is called "conformity (to truth)" because it conforms to the functions of truth both in the preceding eight kinds of insight knowledge and in the path attainment to follow.

§34. Purification by Knowledge and Vision

Tass'evaṁ paṭipajjantassa pana vipassanāparipākam āgamma idāni appanā uppajjissatī ti bhavangaṁ vocchinditvā uppannamanodvāra-vajjanānantaraṁ dve tīṇī vipassanācittāni yaṁ kiñci aniccādilakkhaṇam ārabbha parikamm'-opacār'-ānulomanāmena pavattanti. Yā sikhāpattā sā sānulomasankhārupekkhā vuṭṭhānagāminīvipassanā ti ca pavuccati.

When he thus practices contemplation, owing to the ripening of insight [he feels], "Now the absorption [of the path] will arise." Thereupon, arresting the life-continuum, there arises mind-door adverting, followed by two or three [moments of] insight consciousness, having for their object any of the characteristics such as impermanence, etc. They are termed "preparation," "access," and "conformity" [moments]. That knowledge of equanimity towards formations, together with knowledge that conforms [to the truths], when perfected, is also called "insight leading to emergence."

Tato paraṁ gotrabhūcittaṁ nibbānam ālambitvā puthujjana-gottam abhibhavantaṁ ariyagottam abhisambhontañ ca pavattati. Tass' ānantaram eva maggo dukkhasaccaṁ parijānanto samudayasaccaṁ pajahanto nirodhasaccaṁ sacchikaronto maggasaccaṁ bhāvanāvasena appanāvīthim otarati. Tato paraṁ dve tīṇi phalacittāni pavattitvā nirujjhanti. Tato paraṁ bhavangapāto va hoti.

Thereafter, the change-of-lineage consciousness (gotrabhūcitta), having Nibbāna as its object, occurs, overwhelming the lineage of worldlings (puthujjanagotta) and evolving the lineage of the noble ones (ariyagotta). Immediately after this, the path [of stream-entry], fully understanding the truth of suffering (dukkhasacca), abandoning the truth of its origin (samudayasacca),realizing the truth of its cessation (nirodhasacca), and developing the path (magga) to its cessation, enters upon the [supramundane] cognitive process of absorption. After that, two or three moments of fruition consciousness (phalacitta) arise and cease. Then, there is subsidence into the life-continuum (bhavanga).

Puna bhavangaṁ vocchinditvā paccavekkhaṇañāṇāni pavattanti.

Maggaṁ phalañ ca nibbānaṁ paccavekkhati paṇḍito
Hīne kilese sese ca paccavekkhati vā na vā.
Chabbisuddhikkamen'evaṁ bhāvetabbo catubbidho
Ñāṇadassanavisuddhi nāma maggo pavuccati.

Ayam ettha visuddhibehdo.

Then, arresting the life-continuum, reviewing knowledge (paccavekkhaṇañāṇa) occurs.

The wise person reviews the path (magga), fruit (phala), Nibbāna, and he either reviews or does not review the defilements (kilesa) that have been destroyed and those that remain.

Thus, the fourfold path that has to be developed in sequence by means of the six-fold purity (chabbisuddhi) is called "purification by knowledge and vision" (ñāṇadassanavisuddhi).

Herein, this is the section on purification.

Guide to §34

There arises mind-door adverting: On the cognitive process of the path, see Chapter 4, §14. Three moments of insight consciousness occur in an individual with normal faculties, while two moments (omitting the moment of perception) occur in one with unusually acute faculties.

Insight leading to emergence (*vuṭṭhānagāminīvipassanā*): This is the culminating phase of insight preceding the arising of the supramundane path. The path is called "emergence" because, objectively, it emerges from formations and takes *Nibbāna* as object and because, subjectively, it emerges from defilements.

The change-of-lineage consciousness (*gotrabhūcitta*): This *citta* is the first advertence to *Nibbāna* and the proximity condition for the supramundane path. It is called "change-of-lineage" because it marks the transition from the "lineage" (*gotta*), or "family," of the worldlings (*puthujjanagotta*) to the lineage, or family, of the noble ones (*ariyagotta*). However, while this knowledge is like the path in that it cognizes *Nibbāna*, unlike the path, it cannot dispel the murk of defilements (*kilesa*) that conceals the Four Noble Truths. In the approach to the second and higher paths, this mind-moment (*citta*) is called "*vodāna*," "cleansing," instead of "change-of lineage" (*gotrabhū*) because the practitioner already belongs to the lineage of the noble ones.

The path (*magga*): The path consciousness (*maggacitta*) simultaneously performs four functions, one with respect to each of the four truths. These four functions, mentioned here, are: (1) the full understanding (*pariññā*) of suffering (*dukkha*); (2) the abandoning (*pahāna*) of craving (*taṇhā*), its origin; (3) the realization (*sacchikiriya*) of *Nibbāna*, its cessation; and (4) the development (*bhāvanā*) of the Noble Eightfold Path. For one of sharp faculties who has skipped the preparatory moment, three fruition *cittas* occur following the path; for others, who have gone through the preparatory moment, two fruition *cittas* occur.

Reviewing knowledge (*paccavekkhaṇañāṇa*): After each of the four supramundane path attainments, the disciple reviews the path (*magga*), fruition (*phala*), and *Nibbāna*; usually, but not invariably, he reviews as well the defilements abandoned and the defilements remaining. Thus, there are a maximum of nineteen kinds of reviewing knowledge: five each for the first three paths, and four for the final path. This is because an Arahant, who is fully liberated, has no more defilements left to be reviewed.

Analysis of Emancipation
(*vimokkhabheda*)

§35. The Three Doors to Emancipation

Tattha anattānupassanā attābhinivesaṁ muñcantī suññatānupassanā nāma vimokkhamukhaṁ hoti. Aniccānupassanā vipallāsanimittaṁ muñcantī animittānupassanā nāma. Dukkhānupassanā taṇhāpaṇidhiṁ muñcantī appaṇihitānupassanā nāma.

Therein, the contemplation of non-self (anattānupassanā), which discards the clinging to a self, becomes the door to emancipation termed "contemplation of the void" (suññatānupassanā). The contemplation of impermanence (aniccānupassanā), which discards the sign of perversion (vipallāsanimitta), becomes the door to emancipation termed "contemplation of the signless" (animittānupassanā). The contemplation of suffering (sukkhānupassanā), which discards desire through craving, becomes the door to emancipation termed "contemplation of the desireless" (appaṇihitānupassanā).

Guide to §35

When insight reaches its culmination, it settles upon one of the three contemplations — of impermanence (*anicca*), or suffering (*dukkha*), or non-self (*anattā*) — as determined by the inclination of the meditator. According to the Commentaries, one in whom faith (*saddhā*) is the dominant faculty (*indriya*) settles upon the contemplation of impermanence; one in whom concentration (*samādhi*) is the dominant faculty settles

upon the contemplation of suffering; and one in whom wisdom (*paññā*) is the dominant faculty settles upon the contemplation of non-self. This final phase of contemplation, being the meditator's immediate access to the emancipating experience of the supramundane path, is thus called his "door to emancipation" (*vimokkhamukha*). Here, it is the noble path that is called "emancipation" (*vimokkha*[149]), and the contemplation leading to the path that is called the "door to emancipation."

The contemplation of non-self is termed "contemplation of the void" (*suññatānupassanā*) because it sees formations as being void of self and anything pertaining to a self. The contemplation of impermanence is termed "contemplation of the signless" (*animittānupassanā*) because it abandons "the sign of perversion" (*vipallāsanimitta*), that is, the deceptive appearance of permanence, stability, and durability that lingers over formations owing to the perversion of perception. And the contemplation of suffering is termed "contemplation of the desireless" (*appaṇihitānupassanā*) because it terminates desire by abandoning the false perception of pleasure in formations.

§36. Emancipation in the Path and Fruit

> *Tasmā yadi vuṭṭhānagāminīvipassanā anattato vipassati, suññato vimokkho nāma hoti maggo; yadi aniccato vipassati, animitto vimokkho nāma; yadi dukkhato vipassati, appaṇihito vimokkho nāmā ti ca. Maggo vipassanāgamanavasena tīṇi nāmāni labhati. Tathā phalañ ca maggāgamanavasena maggavīthiyaṇ.*

Hence, if, with insight leading to emergence, one contemplates on non-self, then, the path is known as "void (suññatā) emancipation" (vimokkha); if one contemplates on impermanence, then, the path is known as the "signless (animitta) emancipation"; if one contemplates on suffering, then, the path is known as the "desireless (appaṇihita) emancipation." Thus, the path receives three names according to the way of insight. Likewise, the fruit (phala) [occurring] in the cognitive process of the path receives three names according to the way of the path.

Guide to §36

When the meditator attains the path through the contemplation of non-self, the path makes *Nibbāna* its object through the aspect of voidness as devoid of self, and it is thus known as the "void emancipation." When one attains the path through the contemplation of impermanence, the path makes *Nibbāna* its object through the signless aspect — as devoid of the sign of formations —, and it is thus known as the "signless emancipation." When one attains the path through the contemplation of suffering, the

[149] *Vimokkha* can be translated as "emancipation," "deliverance," or "liberation."

path makes *Nibbāna* its object through the desireless aspect — as being free from the desire of craving —, and it is thus known as the "desireless emancipation." The fruit, too, receives the same designation as the path that preceded it.

§37. Emancipation in Fruition Attainment

Phalasamāpattivīthiyaṁ pana yathāvuttanayena vipassantānaṁ yathāsakaṁ phalam uppajjamānam pi vipassanāgamanavasen'eva suññatādivimokkho ti ca pavuccati. Ālambanavasena pana sarasa-vasena ca nāmattayaṁ sabbattha sabbesam pi samam eva.

Ayam ettha vimokkhobhedo.

However, in the cognitive process of the attainment of fruition, to those who contemplate in the foregoing manner, the fruits that arise respectively in each case are termed the "void emancipation" (suññatādivimokkha), etc., only in accordance with the way of insight. But, as regards objects and respective qualities, the three names are applied equally to all [paths and fruits] everywhere.

Herein, this is the analysis of emancipation.

Guide to §37

When a noble disciple enters the respective fruition attainment, the fruition experience is named after the type of insight that led immediately to its attainment, not after the original path attainment in the cognitive process of the path. That is, if he enters the fruition attainment by way of non-self, the fruition is called "void emancipation"; if by the contemplation of impermanence, "signless emancipation"; and if by contemplation of suffering, "desireless emancipation." But, loosely speaking, all paths and fruits can receive all three names, because they all take *Nibbāna* as object, which is void, signless, and desireless, and they all share the qualities of being void, signless, and desireless.

Analysis of Individuals
(*puggalabheda*)

§38. The Stream-Enterer

Ettha pana sotāpattimaggaṁ bhāvetvā diṭṭhivicikicchāpahānena pahīnāpāyagamano sattakkhattuparamo sotāpanno nāma hoti.

Herein, having developed the path of stream-entry (sotāpattimagga), by abandoning wrong views (diṭṭhi) and doubt (vicikicchā), one becomes a stream-enterer (sotāpanna), one who has escaped from rebirth in woeful states and will be reborn at most seven more times (sattakkhattuparama).

Guide to §38

A stream-enterer (*Sotāpanna*[150]) is one who has entered the stream (*sota*) that leads irreversibly to *Nibbāna*, that is, the Noble Eightfold Path. A stream-enterer has cut off the coarsest three fetters (*saṁyojana*) — (1) personality belief (*sakkāya-diṭṭhi*), (2) doubt (*vicikicchā*), and (3) adherence to rules and rituals (*sīlabbata-parāmāsa*); he has unshakable confidence (*saddhā*) in the Buddha, the Dhamma, and the Sangha; and he is free from the prospect of rebirth in any of the woeful realms. Of the four taints (*āsava*), he has eliminated the taint of wrong views (*diṭṭhi*), and, of the fourteen unwholesome *cetasikas*, he has eliminated wrong view and doubt, and, according to the Commentaries, also envy and avarice. He has freed himself as well from all degrees of defilements (*kilesa*) strong enough to lead to rebirth in the woeful planes. His conduct is marked by scrupulous observance of the Five Precepts (*pañcasīla*): (1) abstinence from taking life; (2) from stealing; (3) from sexual misconduct; (4) from false speech; and (5) from the use of intoxicants.

There are three types of stream-enterer:

1. One who will be reborn seven times, at most, in the human and celestial realms (*sattakkhattuparama*).
2. One who takes rebirth in good families[151] two or three more times before attaining Arahantship (*kolankola*).
3. One who will be reborn only once more before attaining the goal (*ekabījī*).

§39. The Once-Returner

Sakadāgāmimaggaṁ bhāvetvā rāgadosamohānaṁ tanukarattā
sakadāgāmī nāmā hoti, sakid eva imaṁ lokaṁ āgantā.

Having developed the path of once-returning (sakadāgāmimagga), with the weakening of lust (lobha), hatred (dosa), and delusion (moha), one becomes a once-returner (Sakadāgāmī), one who returns to this world only one more time.

[150] *Sotāpanna* is also translated as "stream-winner."
[151] That is, under optimal circumstances for attaining Arahantship.

Guide to §39

The once-returner (*Sakadāgāmī*) has weakened the next two fetters: (4) sensual lust and (5) ill will. Consequently, the grosser forms of lust, hatred, and delusion no longer arise in him. Although subtle forms of these defilements can still arise, they do not occur often, and their obsessive force is weak.

Ledi Sayādaw points out that the Commentaries offer two conflicting interpretations of the expression "this world" (*imaṁ lokaṁ*), to which the once-returner may return one more time. According to one interpretation, it is the human world to which he may return from a celestial realm; according to the other, it is the sense-sphere world to which he may return from a Brahma-realm. Ledi Sayādaw maintains that, in spite of the commentarial support for the former interpretation, the second seems better supported by the canonical texts.

According to the Commentary to the *Puggalapaññatti*, there are five kinds of once-returner:

1. One attains the fruit of once-returning in the human world, takes rebirth in the human world, and attains final *Nibbāna* there.
2. One attains the fruit of once-returning in the human world, takes rebirth in a celestial realm, and attains final *Nibbāna* there.
3. One attains the fruit of once-returning in a celestial realm, takes rebirth in a celestial realm, and attains final *Nibbāna* there.
4. One attains the fruit of once-returning in a celestial realm, takes rebirth in the human world, and attains final *Nibbāna* there.
5. One attains the fruit of once-returning in the human world, takes rebirth in a celestial realm and passes the full life-span there, and then takes rebirth again in the human world, where one attains final *Nibbāna*.

It should be noted that, whereas the *ekabījī* stream-enterer has only one more rebirth, the fifth type of once-returner has two. Nevertheless, he is still called "once-returner," because he returns only once more to the human world.

§40. The Non-Returner

Anāgāmimaggaṁ bhāvetvā kāmarāgavyāpādānaṁ anavasesappahānena anāgamī nāma hoti, anāgantā itthattaṁ.

Having developed the path of non-returning (anāgāmimagga), by totally abandoning sensual lust (kāmarāga) and ill will (vyāpāda), one becomes a non-returner (Anāgāmī), one who does not return to this [sensory] state.

Guide to §40

A non-returner (*Anāgāmī*) has fully eradicated the fetters of (4) sensual lust and (5) ill will, the fetters that bind one to the sensory realm. He has also eradicated the taint of sensual desire and the unwholesome *cetasikas*, hatred and worry, as well as all greed taking a sensory object. Thus, he will be spontaneously reborn in a fine-material realm and will attain final *Nibbāna* there. It should be noted that, while only non-returners are reborn in the Pure Abodes, there is no fixed determination that all non-returners are reborn there.

The texts mention five types of non-returner:

1. One who, having been reborn spontaneously in a higher realm, generates the final path before he has reached the midpoint of the life-span (*antarā-parinibbāyī*).
2. One who generates the final path after passing the mid-point of the life-span, even when on the verge of death (*upahacca-parinibbāyī*).
3. One who attains the final path without exertion (*asaṁkhāra-parinibbāyī*).
4. One who attains the final path with exertion (*sasaṁkhāra-parinibbāyī*).
5. One who passes from one higher realm to another until he reaches the Akaniṭṭha realm, the Highest Pure Abode, and there attains the final path (*uddhaṁsoto akaniṭṭhagāmi*).

§41. The Arahant

Arahattamaggaṁ bhāvetvā anavasesakilesappahānena arahā nāma hoti khīṇāsavo loke aggadakkhiṇeyyo.

Ayam ettha puggalabhedo.

Having developed the path of Arahatship (arahattamagga), with the total elimination of defilements (kilesa), one becomes an Arahant, a destroyer of taints, a supreme recipient of offerings in the world.

Herein, this is the analysis of individuals.

Guide to §41

The five fetters (*saṁyojana*) abandoned in the first three paths are called the "lower fetters" (*orambhāgiya-saṁyojana*) because they bind beings to the lower world, the sensory plane of existence. One who has eradicated them, the non-returner (*Anāgāmī*), no longer returns to the sensory plane, but he is still bound to the round of existence by the five higher fetters (*uddhambhāgiya-saṁyojana*). With the attainment of the path of Arahantship, these five higher fetters are also eradicated: (6) desire for fine-

material existence (*rūparāga*), (7) desire for immaterial existence (*arūparāga*), (8) conceit (*māna*), (9) restlessness (*uddhacca*), and (10) ignorance (*avijjā*). The fourth path also destroys the remaining two taints (*āsava*) — for which reason the Arahant is called "a destroyer of taints" (*khīṇāsava*). The path of Arahantship eradicates, too, the remaining unwholesome *cetasikas* left unabandoned by the first three paths: delusion (*moha*), shamelessness (*ahirika*), fearlessness of wrongdoing (*anottappa*), restlessness (*uddhacca*), conceit (*māna*), sloth (*thīna*), and torpor (*middha*).

Analysis of Attainments
(*samāpattibheda*)

§42. Accessibility

Phalasamāpattiyo pan'ettha sabbesam pi yathāsakaphalavasena sādhāraṇā'va. Nirodhasamāpattisamāpajjanaṁ pana anāgāmīnañ c'eva arahantānañ ca labbhati.

Herein, the attainment of fruition is common to all, each being able to attain their respective fruition (phala). But the attainment of cessation (nirodha) is accessible only to non-returners and Arahants.

Guide to §42

The attainment of fruition (*phalasamāpatti*) is a meditative attainment by which a noble disciple enters into supramundane absorption with *Nibbāna* as object. It is attained for the purpose of experiencing the bliss of *Nibbāna* here and now. The *cittas* that occur in this attainment are the fruition *cittas* corresponding to the disciple's level of realization. Thus, each of the four kinds of noble individuals can enter their own proper fruition attainment — the stream-enterer (*Sotāpanna*) attaining the fruition attainment of stream-entry, etc. The attainment is reached by first making the resolution to attain fruition and then developing, in sequence, the insight knowledges (*vipassanāñāṇa*) beginning with knowledge of rise and fall (of formations). Cf. *Visuddhimagga* XXIII, 6—15.

§43. The Attainment of Cessation

Tattha yathākkamaṁ paṭhamajjhānādimahaggatasamāpattiṁ samāpajjitvā vuṭṭhāya tattha gate saṁkhāradhamme tattha tatth'eva vipassanto yāva ākiñcaññāyatanaṁ gantvā tato paraṁ adhiṭṭheyyādikaṁ pubbakiccaṁ katvā n'evasaññānāsaññāyatanaṁ samāpajjati. Tassa

dvinnaṁ appanājavanānaṁ parato vocchijjati cittasantati. Tato nirodha-samāpanno nāma hoti.

In this case, one enters successfully into the sublime attainments beginning with the first jhāna, and then, after emerging from them, one contemplates, with insight, the conditioned states (saṁkhāradhamma) within each of those attainments.

Having proceeded, thus, up to the base of nothingness, one then attends to the preliminary duties such as the resolution, etc., and enters the base of neither-perception-nor-nonperception. After two occasions of javana in absorption, the continuum of consciousness is suspended. Then, one is said to have attained cessation (nirodha-samāpatti).

Guide to §43

The attainment of cessation (*nirodhasamāpatti*) is a meditative attainment in which the stream of consciousness and mental factors are temporarily completely cut off. It can be obtained only by non-returners and Arahants who have mastery over all the fine-material and immaterial *jhānas*. Further, it can be obtained only within the sensory plane or the fine-material plane of existence. It cannot be obtained within the immaterial plane, for there is no attaining of the four fine-material *jhānas* there, which are the pre-requisites for entering cessation (*nirodha*).

To enter cessation, the meditator must attain each *jhāna* in proper sequence. After emerging from each one, he contemplates its factors as impermanent (*anicca*), suffering (*dukkha*), and non-self (*anattā*). In this manner, the procedure is carried as far as the base of nothingness. After emerging from the base of nothingness, the meditator then makes four resolutions: (1) that his requisites should not be destroyed; (2) that he should emerge if his services are needed by the Sangha; (3) that he should emerge if he is summoned by the Buddha (only applicable during the Buddha's lifetime); and (4) that he is not bound to die within seven days.

After making these resolutions, he enters the fourth immaterial *jhāna*, which occurs for two moments of *javana*. Immediately after, he attains cessation, wherein the stream of consciousness is temporarily suspended.

§44. Emergence from Cessation

Vuṭṭhānakāle pana anāgāmino anāgāmiphalacittaṁ arahato arahattaphalacittaṁ ekavāram eva pavattitvā bhavangapāto hoti. Tato paraṁ paccavekkhaṇañāṇaṁ pavattati.

Ayam ettha samāpattibhedo.
Niṭṭhito ca vipassanākammaṭṭhānanayo.

At the time of emergence [from cessation], in the case of a non-returner, the fruit of non-returning consciousness occurs one time, [while] in the case of an Arahant, the fruit of Arahantship consciousness [occurs one time], and then there is subsidence into the life-continuum. Following this, reviewing knowledge (paccavekkhaṇañāṇa) occurs.

Herein, this is the analysis of attainments.
The method of meditation for developing insight is finished.

§45. Conclusion

Bhāvetabbaṁ pan'icc'evaṁ bhāvanādvayam uttamaṁ
Paṭipattirasassādaṁ patthayantena sāsane.

One who aspires to enjoy the taste
Of practice in the Buddha's Dispensation
Should develop this twofold meditation
So excellent in the way explained.

Guide to §45

The "twofold meditation" is calm (*samatha*) and insight (*vipassanā*).

Iti Abhidhammatthasangahe
Kammaṭṭhānasangahavibhāgo nāma
navamo paricchedo.

Thus ends the ninth chapter
in the Manual of Abhidhamma entitled
"The Compendium of Meditation Subjects."

Colophon

Cārittasobhitavisālakulodayena
Saddhābhivuddhaparisuddhaguṇodayena
Nambavhayena paṇidhāya parānukampaṁ
Yaṁ patthitaṁ pakaraṇaṁ pariniṭṭhitaṁ taṁ.

Puññena tena vipulena tu mūlasomaṁ
Dhaññādhivāsamuditoditamāyugantaṁ
Paññāvadātaguṇasobhitalajjibhikkhū
Maññantu puññavibhavodayamangalāya.

This treatise — composed out of compassion for others at the request of Namba, a person of refined manners, belonging to a respectable family, full of faith, and replete with sterling virtues — has been completed.

By this great merit, may the modest monks, who are purified by wisdom and who shine with virtues, remember, till the end of the world, the most famous Mūlasoma Monastery, the fortunate abode, for the acquisition of merit and for their happiness.

Guide to Colophon

The teachers of Abhidhamma hold two different opinions about the name of the monastery where Ācariya Anuruddha composed the *Abhidhammattha Sangaha*. One school of thought takes the name to be Tumūlasoma Vihāra, holding *tumūla* to be synonymous with *mahā*, meaning “great.” No such word as *tumūla* exists, however, either in Pāḷi or in Sanskrit. Both languages contain a word *tumula*, which does not mean “great” but “uproar” or “tumult,” a word to which it is etymologically related. This word is generally used in connection with warfare; it occurs in the Vessantara Jātaka in the line: *Ath’ettha vattatī saddo tumulo bheravo mahā*, “Then sounded forth a mighty sound, a terrible great roar” (*Mahānipāta*, v. 1809; Pāḷi Text Society edition vi, 504).

The other line of interpretation holds that the name of the monastery is Mūlasoma Vihāra. The syllable *tu* is taken to be an indeclinable conjunctive particle here used for the sake of euphony. Since Ācariya Anuruddha has used *tu* in a similar way elsewhere in the treatise (see Chapter 1, §32; Chapter 8, §12), it seems probable that he is using it here as well. Thus, we should regard the name of the monastery as the Mūlasoma Vihāra. In the Śri Lankan tradition, it is generally believed that this monastery was situated in the district of Chilaw and that present Munnessaram Kovil stands on its site.

The phrase *dhaññādhivāsa*, which the author uses to describe this monastery, does not mean “the abode of grain,” as earlier translations have rendered it. The word *dhañña* here bears the derivative meaning of “fortunate” or “meritorious.” Ledi Sayādaw

explains that the monastery is so described because it was the residence of meritorious elders beginning with its founder, an elder named Mahinda.

Iti Anuruddhācariyena racitaṁ
Abhidhammatthasangahaṁ nāma
pakaraṇaṁ niṭṭhitaṁ.

Thus ends the treatise called
"The Manual of Abhidhamma" composed
by Ācariya Anuruddha.